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CHRISTIAN RESEARCHES

IN THE

Mediterranean,

FROM MDCCCXV. TO MDCCCXX.

IN FURTHERANCE OF THE OBJECTS

OF THE

Church Missionary Society.

66843

BY

THE REV. WILLIAM JOWETT, M.A.

ONE OF THE REPRESENTATIVES OF THE SOCIETY,

AND LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

WITH

AN APPENDIX,

CONTAINING

THE JOURNAL OF THE REV. JAMES CONNOR,

CHIEFLY IN SYRIA AND PALESTINE.

-d-10

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Countries bordering on
THE
MEDITERRANEAN
Sea
MEDITERRANEAN SEA
BLACK SEA
CASPIAN SEA
RUSSIA
POLAND
GERMANY
FRANCE
HUNGARY
ARABIA
Great Desert
Lybian Desert
British Miles

CHRISTIAN RESEARCHES

IN THE

Mediterranean.

ADVERTISEMENT.

THE attention of the Church Missionary Society having been drawn to the Mediterranean as an important sphere of labour, it was determined to send thither a Representative of the Society. The Rev. William Jowett offered himself for this service; and, after due preparation, proceeded, in the year 1815, to Malta, as the most suitable place of residence.

The Society had adopted, on the suggestion of the late Rev. Dr. Claudius Buchanan, the plan of sending a Literary Representative to a sphere of this nature, where direct Missionary Labours were not practicable; and Mr. Jowett had the benefit of much friendly conference with that distinguished man, who had himself led the way, and given an admirable model, in the conducting of Christian Researches.

The objects of the Society, in establishing Representatives in the Mediterranean, were—the Acquisition of Information relative to the state of Religion and of Society, with the best Means of its Melioration—and the Propagation of Christian Knowledge, by the Press, by Journeys, and by Education. These objects were explained in the Instructions delivered to Mr. Jowett, and which are printed in the Appendix to the Society's Sixteenth Report.

Research, therefore, into the condition of the various countries surrounding the Mediterranean, was

the first measure to which the Society's Representative would direct his attention, in order to the gradual adoption of the most efficient plans for the diffusion and increase of Christian Knowledge. However desirable it might have been to enter, at once, on some Station of actual labour, yet it was felt, that, in a sphere of such magnitude, and comprising so great a variety of Religious opinions and feelings, it would be expedient to refrain from defining any particular line of service, till a few years should have been occupied in general investigation, and in such labours as circumstances might render practicable.

Mr. Jowett returned, with his family, to this country, for the renovation of his health, in the year 1820. During the five years of his absence, he had been resident chiefly in Malta; but he had spent a considerable time in Corfu, and had twice visited Egypt and some parts of Greece.

The result of this visit to the Mediterranean has justified the expectation which the Committee had formed of its probable utility. Besides many incidental benefits, arising from measures taken by Mr. Jowett or other friends of the Society, and now in successful progress, the Committee are in possession of materials, which will enable them with greater precision to choose their future path, and by which the minds of British Christians may be excited to survey with increasing interest the varied Tribes and Nations connected with these internal seas.

A part of these materials, Mr. Jowett has, during his visit home, made the ground-work of the present Volume; the chief part of which is occupied in tracing the condition of the different bodies of men

connected with the Mediterranean, according to their respective religious professions, as Christians, Jews, and Mahomedans; while, in conclusion, such Measures are suggested and such Remarks offered, as seemed to the Author best adapted to promote the great purpose of the Society.

It is not professed to enter at large, in this Volume, into the opinions and habits of the several bodies of men here noticed, or to present a full view of any one of them; but merely to state such Facts respecting their condition as came within the knowledge of the Writer, or have been derived from authentic sources, adding such remarks as have arisen thereon in his own mind.

Many of these remarks he would have considered in no higher light, than as hints for further Research. It seems to be in this way chiefly, that a thorough knowledge of the state of men and manners in different countries is to be attained. Recording Facts as they present themselves, and the reflections which arise from them at the time—afterward confirming or modifying these views, as a further acquaintance with Facts may direct us—this is the true Spirit of Research; and on the prosecution of this system depend mainly the accuracy and the extent of our knowledge.

The Journal of the Rev. James Connor is subjoined to the Researches of Mr. Jowett. It has already appeared in the Missionary Register for 1820, but is reprinted in the present Volume, in order to bring together into one view all the chief information which the Society has hitherto obtained relative to this field of its labours.

Mr. Jowett left London, with his family, on the 11th of last month, on his return to Malta, by way of France. Having been prevented, by much occupation, from entirely finishing this Volume for the press before his departure, he transmitted from Paris the Concluding Appeal, printed at pp. 404 to 409. He had cherished the hope that his visit home might be the means of awakening the zeal of some intelligent and devout men to share with him in the interesting work of his sphere: at present, however, these hopes are deferred; but it may confidently be expected, that, with the Divine Blessing on the urgent appeals contained in this Volume, they will not have been made in vain.

(By Order of the Committee)

JOSIAH PRATT, B. D.
SECRETARY.

Church Missionary House,
London, April 24, 1822.

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STATE

OF

CHRISTIANS,

JEWS, AND MAHOMEDANS,

ROUND THE

Mediterranean.

Christians.

The Latin, the Greek, and the Coptic Churches are the principal Christian Communities within the sphere of the Mediterranean: the Greek and the Coptic will attract the largest share of the Reader's attention.

The Abyssinians are, by their Creed and Discipline, properly connected with the Coptic Church: but, in consideration of their very peculiar circumstances, and the high degree of interest which attaches to that people, they will occupy a distinct head.

There are other bodies of Christians connected with the Mediterranean, which, not having fallen within the Author's Researches, are not here specified; with the exception, indeed, of the Armenians, concerning whom a few brief notices will be found under the head of Caïro.

In any remarks which may be made on these various Christian Churches, all of which differ from our Protestant Churches in points of opinion and custom, more or less essential, the Writer desires to be understood as commenting in the most friendly spirit. Having enjoyed the great advantage of being nursed in the bosom of one of the purest Churches of Christendom, on which the full light of Scripture

shines, he could not but be sensibly affected with many deviations from the Doctrine, Discipline, and Worship of the Primitive Times—deviations most apparent, and not difficult to be accounted for, in Churches which do not enjoy the same privileges as our own. If, in the statement of Facts relative to their condition, some things should be noticed, the mention of which may be painful, it is proper to declare, that they are communicated not without reluctance; and solely under the conviction, that it is not probable that Primitive Truth and Purity should be restored, unless the various declensions therefrom be faithfully delineated.

Before the examination of the respective Christian Communities be entered on, it may be expedient to notice, that there is a great diversity of knowledge and feelings among those who bear the Christian Name: and, in order to ascertain the real condition of these Communities, it may be right to point out the principal symptoms of degeneracy from the true standard.

A Christian Church may be considered degenerate, when, instead of sound faith, false doctrines are mingled with the true; when, instead of pure worship, vain and frivolous ceremonies are imposed on the people and generally practised; when, consequently, instead of abounding piety, holiness toward God is much abated, and the standard of public morals and public opinion is debased.

When it is thus with a Church at large, or with any branch of it, or with any particular Community, very great indeed is the difficulty of reviving individual members; and, in proportion, still greater is the difficulty of reviving the whole Church: for, on the

side of Error and Iniquity, are then combined two of the strongest powers, whose alliance it seems morally impossible to break—Law and Custom.

Examining the different classes which compose the body of Professed Christians in these parts, we may analyse the difficulty more in detail. Four principal classes may be noticed.

1. The SUPERSTITIOUS.

These may be found among either the Governed or those who Govern. They are most numerous among the governed: not only because there are more men in subjection than in power; but because they are the more ignorant, and Ignorance is the fruitful Parent of Superstition. If the Superstitious are found among the Governing Body in a Church, it is because they also are ignorant: their still higher superiors not unfrequently find it very convenient to rule the Ignorant by means of the Ignorant. Such a state in a Church is too fitly illustrated by Solomon's comparison—*A poor man that oppresseth the poor, is like a sweeping rain that leaveth no food.* When the Teachers are destitute of learning, Ignorance becomes inveterate; and Superstition sways her leaden sceptre, commanding generation after generation.

There are, however, gradations in the Superstitious State. In their lowest degree, they are purely men of the world—lovers of things as they are; and mortal foes to that keen-spirited and erect Genius, INQUIRY, who would disturb, so they call it, Peace. In their better state, they are profound Devotees: the object of their devotion matters not to them: in different ages or countries, called

Christian, it has been an image, or a picture, a piece of wood, or a piece of bone: the feeling of most humble reverence, associated with this object, has been their Religion.

In their best state, the Superstitious are those who mean well, and are kindly-affectioned toward religious things; and, moreover, some light has broken in upon them, by which they discern that all is not right in their Church. But they are alarmed at the thought of Innovation: for, first, they know not where to begin the change from bad to better: next, they mistrust the consequences of any change at all; generally finding that one brings many. Their weak, perhaps sincere, conscience, is scandalized at omitting what once was considered Duty: they seem to themselves in danger of relaxing the moral principle. I have seen such persons very tenderly affected by the critical, and apparently equivocal point of Duty. They usually fall back, at last, upon Superstition, as most in unison with their habits, and most within the compass of their powers of thinking.

2. The HYPOCRITICAL.

Those who, for some advantage, maintain a strict outward conformity to the requirements of a Corrupt Church, while inwardly altogether unaffected; who will preach and enforce what they think to be error; who will tell a lie of expediency, or warp the truth to a particular end; who will keep up what they feel to be the solemn farce of idolatrous worship; who will maintain a set of party-maxims, knowing them to be such; who, like the Stoics, hold that one religion is for the vulgar,

and another for the literate—they, in short, whose outward demeanour or mental contrivance is given to arts of delusion, must know that they are acting a part, for some interested end.

It is true, we incline sometimes rather to the favourable view of their characters, and say they are perhaps deceiving themselves; and we are reluctant to go the length of calling them Deceivers: yet the Scriptures plainly declare their real state; speaking of them as those who *love and work a lie*—who are *given up to a strong delusion, that they should believe a lie*—having *their conscience seared with a hot iron!*

Such monsters there ever have been in the Visible Church of Christ: and where they should be, if not in a Corrupt Church, I know not. They are, in general, aspiring men; and their profane hands pollute Faith, Worship, Practice; for, with these, in their pure and holy state, they cannot work. Their successors lay on, still more and more heavily, the load of corruption; and the souls of poor unhappy Christians cannot rise to shake off the burden: for *on the side of their oppressors there is power.*

3. The COVERT INFIDEL.

Men who see clearly, so far as worldly wisdom can see, the deplorable consequences of corruption in a Church—how it fetters Justice, violates Humanity, paralyses the free genius of Science, and makes man a Slave: but who, not seeing any spiritual evil, before God, in a Corrupt Church, have likewise no notion of pure Christianity, as beneficial to man.

These men work wholly with worldly instruments, to accomplish worldly objects. Hypocrisy, religious hypocrisy, is a worldly tool: this they can,

upon occasion, use; but it serves not their purpose long. For they are ever bent on overturning somewhat, not upholding.

The unwary and credulous Christian, who shall have gone along with them a certain length, fancying them like-minded with himself, will, when the mask drops off, behold the Infidel, the Libertine, the Assassin! They despise the scruples of the superstitious, but half-enlightened man, having themselves no checks of conscience; seeing, in fact, no medium, between conscience blindly enslaved and concience utterly unrestrained. But chiefly they hate the spiritually-minded Christian, who would aim at reforming and reviving Corrupt Churches by Scriptural Methods; for, with them, Reform ever moves too slowly, if it be in any way moderate: they perceive also, in the Man of God, a secret principle, against which the Satan within them is at war; feeling that the conduct of such a man, while it is a lesson to Superstition and a reproof to Hypocrisy, rebukes no less sternly their Phrensy.

What numbers of this third description exist, and in what ranks of society they are principally to be found, it would be difficult to determine. In France, the innumerable host of them was first marshalled, and issued forth to the unsparing work of desolation. If in Italy they are numerous, two reasons will account for it: the nearness of France; and the genial nature of a soil, which Ignorance, Bigotry, and Superstition, have cultivated for Infidelity.

4. The SINCERE INQUIRER.

We may, however, discover, what Christian Charity might have led us to expect, in many persons

throughout these countries—a sincere desire to understand Divine Truth. Their power of judgment is, indeed, much enfeebled by having been long habituated to error, both in opinion and in practice; and their courage in the investigation is abated, by the feelings which naturally grow out of the condition of society around them.

The author has stated his views on this subject, in the Sermon preached before the Society, at its last Anniversary; from which he quotes the following passage:—

I have conversed with Ecclesiastics of those Churches, and with many private individuals, who sigh for a better state of things, but who sigh almost in secret, and are withheld by various motives from exertion: they dread the odium of singularity; or are paralysed, perhaps, by the apprehension that one man can effect nothing: when they witness the vigour and freedom with which Englishmen act, they impute our character to the wealth of the nation, and to the great power which we possess—blessings which may well enable us, they think, to do any thing: they are but feebly conscious that Prayer is the strength of all our Christian Efforts: should they meet together, of their own accord, in small numbers, for Domestic or Social Worship, thus supplying to themselves what in their Public Services they enjoy not, their minds would be stumbled by the apprehension of schism and the dread of excommunication. Others among them, of larger converse with the world, yet tremble at the thought, that change might lead to confusion—that a genuine Reformation might endanger peace and order—and, above all, that attempts to make proselytes would bring vengeance on their own heads, and ruin on their Church. Generally speaking, they are wanting in a clear perception of fundamental truths, in a resolute performance of plain duties, and in a firm faith in the Divine Promises.

Latins.

It would have been interesting, as adding to the completeness of this part of his work, had the Author been enabled to exhibit here a series of facts, illustrative of the opinions and customs prevalent in Roman-Catholic Countries. Possessed of considerable materials for this undertaking, he is nevertheless induced, on various accounts, to refrain from attempting such a course. The line of his Researches has hitherto been principally in the Levant. With the Roman-Catholic Church, except in its various Dependencies in Turkey and Egypt, and its establishment in the Island of Malta where it is dominant, he is not as yet personally acquainted. He is unwilling, therefore, to give the stamp of publicity to the facts and observations relative to that Church, which he has, from time to time, put on record; except so far as they may be incidentally requisite to illustrate the circumstances of other Churches.

He feels himself restrained, moreover, by a prudent and kind consideration of that friendly intercourse, which he has cultivated, during a period of five years, with many respectable Members of that Communion resident in Malta, and which it will ever in future be his stedfast endeavour to maintain.

There is, in fact, the less occasion for expatiating on the state of the Romish Church, inasmuch as the ancient and constant intercourse and rivalry between Protestants and Roman Catholics have made us far

better acquainted with this than with any other professing Christian Church.

The character of its Doctrines, Worship, and Discipline, is intimately blended with the history of our own country: and upon the interior of this subject, a Christian Student may learn, from the Homilies of the Church of England, from the principal writers of the era of the Reformation, and more especially from the copious work of Bishop Jewel, sufficient to guide him, with the help of the Holy Scriptures, to a right judgment, both as to the opinion which he should form of the Roman-Catholic Church, and to the course which he should pursue in treating with the Members of that Church on points of religion.

If to any one measure for the diffusion of Christian Light rather than to another, a greater degree of prominence has been given in modern times, it is to the Circulation of the Scriptures; and by this especially it is, that we expect to meet, as with an adequate remedy, all the evils existing in the Latin and other Churches. It seems deeply and universally to be felt, that it is not merely by conflict with Error, that we must expect to promote the cause of Truth. Controversy has inflicted many wounds on the Church of Christ; but it has healed few. It has long been a matter of ardent desire, that, in the place of crimination, defence, and recrimination, which have so long been the instruments most frequently used by Christian Combatants, the efforts of good men should be more strenuously and exclusively devoted to the direct work of diffusing Sacred Knowledge.

The public mind appears to have been led, in the course of later years, to a strong conviction, that this

will best be effected by the Circulation of the Holy Scriptures in all lands—an object, which possesses this advantage, that, of all others, it is best adapted to unite Christians in cordial co-operation.

The degree of opening, however, for this measure, varies greatly in different Roman-Catholic Countries. In Italy and Austria, it is well known what efforts have been made, to close all access of the common people to the free use of the Bible. In France, this opposing influence has not the power to operate so strongly. We have yet to learn how far Spain and Portugal, with the immense regions which in South America have been under their dominion, may eventually become emancipated from the exclusive domination of Popery. In other parts of Christian Europe, where the Romish Faith is, in any considerable proportion, existing, the work, nevertheless, of circulating the Scriptures is probably on the advance. In Malta especially, under English Protection, there can exist no material impediment to its progress, but such as may arise from the indifference, the scruples, or the fears of individuals—impediments great and formidable these, but far less difficult to be overcome, than the authoritative suppression of the efforts of enlightened Christians.

Having thus noticed the general aspect of Roman-Catholic Countries, in reference to one of the principal measures of religious exertion in the present day, we proceed now to a more full account of some of the Oriental Churches: in which, while many subjects of regret present themselves, there will be found, likewise, much to excite a cheering hope of a return to better days.

Greeks.

It is a mournful characteristic of Christianity, as professed by myriads round the Mediterranean, that they are divided into many subordinate sections; in consequence of which they often appear better known to one another by the peculiarities of their denomination or their creed, than by that common feeling which ought to dwell in their breasts, as disciples of Him, who gave this as the distinguishing feature of his true followers—*By this shall all men know that ye are my disciples, if ye love one another.*

It is requisite that a Missionary, associating with such diversified parties, should have clearly impressed on his own mind—the Unity and Simplicity of Divine Truth. In the progress, however, of his intercourse with them, it will be a serious inconvenience to him, should he remain unacquainted with those distinctions and differences, by which the various Christian Bodies are characterized. Their peculiarities of sentiment are not his main object of attention; but, since these peculiarities are by them considered as important, he cannot, without manifest disadvantage, remain ignorant of them.

In reference to the Greek Church, it may be proper to premise, that, with the large body of Christians, known among themselves by the title "The Orthodox Greek Oriental Church," the first Seven General Councils are held, together with the Holy Scriptures, as the Standard of Faith and Discipline.

Hence, though Image-Worship had been sanctioned by the last of these Councils, yet the Orientals have been preserved from many other deeply-rooted corruptions and abuses which are to be found, with the sanction of Councils, established in the Church of Rome.

The following pages will describe some of the more remarkable points of Doctrine, Discipline, and Worship in the Greek Church. A more particular account of the circumstances of the Greeks, so far as the Author had an opportunity of investigation, will then appear, in large Extracts from his Journal of Visits to the Ionian Islands, Smyrna, Haivali, Scio, Athens, and some neighbouring places. In this latter portion, it will be especially gratifying, and in a considerable degree new, to British Readers, to trace the progress, which, about three years ago, when the Author visited those classic scenes, was making toward the Revival of Learning among the Greeks.

From the perusal of those extracts which refer to the Revival of Literature among the Greeks, it will manifestly appear to the Reader, that the Greek Nation is rising in character and consequence: but, with this feeling on his mind, it is necessary for the Representative of a Christian Society to keep a watch on himself, lest he should incautiously catch a secular spirit, in his intercourse with those whose circumstances naturally tend to direct all their energies to objects of this nature. There is the greater need for this caution, because the man, whose duty it is to cultivate Literature for the sake of Religious objects, comes, in this sphere of action, into frequent contact with those whose increasing knowledge chiefly inflames

their thirst for freedom. Truth—in the search for it, in the possession of it, and in all its tendencies—presents, under so many forms, the idea of Liberty, that, to an oppressed but intelligent race, every augmentation of Learning touches a string that vibrates strongly in their hearts. But we must remember, that Jesus, our Lord and Master, shared with the Jewish Nation its subjection to the Roman Yoke; preaching, at the same time, spiritual *liberty to the captives*. This must be the pattern for His true followers: and the necessity for remembering this will often be felt by an Englishman, sensible of the high privileges of his own country, while conversing with an intelligent Greek.

In one of the Author's visits to Smyrna, he met with the Bishop of Phogi, in the Gulf of Smyrna. He is the Assistant Bishop to the Bishop of Smyrna, and generally resides in that city; but was now on a visit to his own See, which is at the mouth of the Gulf. I was on my way to Scio; but was compelled, by contrary winds, to turn back. We both landed together, on a low sandy Island in the Gulf; and sat down, sheltered from the wind by a fishing-hut. The people of the Island brought him fish, and begged his blessing. He was attended by his Priest and Deacon: the Priest waited upon us, while the Deacon prepared the food. He treated me with great cordiality; and when he said Grace before dinner, turned round to me very particularly, and blessed me. He led the conversation to the political state of his Nation, observing that the Greeks needed a support to lean against, and that they wanted the help of a great Nation like the English. While I listen, as in kindness I must do, to their touching com-

plaints, I feel it a solemn duty to abstain from following up this subject. Should the proceedings of Bible-Society Agents or of Missionaries be mingled with political questions, there is no calculating into what evils they might deviate. If there be any thing in the progress of political events or opinions favourable to our objects, Divine Providence will always, in due time, adapt the change of circumstances to the accomplishment of the great promises relating to the Kingdom of God. Such changes we may mark as they arise; but, to promote them, is, in no sense, within our province.

DOCTRINES OF THE GREEK CHURCH.

In reference to Doctrines, the Author was desirous, when visiting Smyrna, to draw the notice of the Bishop of that See to the Formularies of the Church of England. He presented the Bishop with a copy of the Prayer-Book of our Church, in Ancient Greek.

It is remarkable, that the translators of this work, who most probably intended therein to give the Oriental Christians a knowledge of our Faith and Worship, yet have not translated the Thirty-nine Articles. There is sufficient, however, to explain our Doctrines.

The Bishop, after long examination of the book, and reading particularly the Nicene Creed, which they use much, turned to me, and said with much courtesy, "There are Five Points, in which we differ from the Latins:—1. Baptism: we baptize the whole body; for it is said that Christ went up out of

the water, a plain proof that he went into it. 2. The Procession of the Holy Ghost. 3. Purgatory"—Here he repeated the whole of the Nicene Creed, commenting on the two Articles, "To judge the quick and the dead," and "I believe in the resurrection of the dead;" to shew that if there were a Purgatory, the Judgment must be already in part anticipated. "4. The Pope's Supremacy; which the Greeks never could bear, because Christ alone is the Head of his Church. 5. The Host; for they use unleavened, which," said he, "is not bread: ἄρτος, in Greek, meaning complete bread; and, surely," said he, "we ought to know the meaning."

I did not, at this first interview, enter into discussion; but only replied, in answer to two points, that we did not in the least believe in Purgatory, which we held to be a vain invention of men; and that the Pope's Supremacy we utterly deny.

On a subsequent visit, seeing the Prayer-Book which I had given him lying by him, I asked his opinion of it. He opened it, and said the Prayers were excellent; very much in accordance with their's: but, turning to the Nicene Creed, where he had doubled down the leaf, he bid me read. I did so; knowing full well his meaning. When I came, therefore, to the Article—"Proceeding from the Father and the Son"—I stopped. "This," said he, "is one of the five principal points in which our Church differs from that of Rome." "I was aware," I replied, "of the difference: it is a point which, in the present day, has not been much controverted, being considered as somewhat indifferent."—"But with us," said he, "it is considered as a great blasphemy; a very great one." I touched on the reasons, by which

the Western Churches support the Doctrine, particularly John xx. 22. He quoted, of course, John xv. 26. He desired his Assistant Bishop to read the Acts of the First and Second Councils, so far as they related to the Creed. He turned over our Prayer-Book, with evident concern that this expression prevailed in it. He looked at the Consecration of Bishops, and observed it there. "With this exception," I said, "you will, I am sure, admire that Service." He read aloud the chief part of it, and was pleased; pausing particularly at the passage, "Be unto it a Shepherd, and not a Wolf." I remarked that the language was scriptural, and took occasion to observe the importance of the Christian Church being well furnished with the Scriptures. He agreed with me on the utility of the Bible Society; and acknowledged, with great warmth, the generosity of England in printing the Modern Greek Testament. "But," I said, "you will, in these things, co-operate much better with Russia, which has the same Doctrines and Rites as yourselves." I then related to him the glorious progress of the cause in that Empire. I could not help observing that this Bishop, as well as many other Greek Ecclesiastics with whom I have conversed, is well acquainted with Scripture, especially with the New Testament, and quotes it fluently. Looking on the simple scenery around, I observed that it might remind those, who belong to the Sacred Profession, of the humble origin of the first Ministers of Christ. He immediately took up the idea, and quoted, at full length, that passage in St. Mark i. 16—18; laying great emphasis on the beautiful expression—*Come ye after me, and I will make you to become fishers of men.*

After much friendly conversation for about two hours, we separated. On my rising to leave him, he constrained me to stay and take some refreshment; and, at parting, gave me a truly primitive and apostolic greeting of charity upon my cheek. This is a still frequent custom in the countries of the East.

It was a matter of some pain to me, although the surprise of the thing gradually diminished, to find other Ecclesiastics dwelling on this point of the Procession of the Holy Ghost. With the learned Bishop of Scio, I had long conversations on these and other theological subjects. On my mentioning the name of Bishop Burnet, and the conciliating opinion of that Prelate, who considers the controverted Doctrine concerning the Procession of the Holy Ghost not to be sufficient ground for a separation between Churches, he was very desirous to take down the name of this celebrated Expositor of our Articles; still withholding his assent from this moderate view, and strenuously dwelling on this as an irreconcilable difference between the Eastern and Western Churches.

DISCIPLINE OF THE GREEK CHURCH.

APOSTACY.

In the conversation, just referred to, with the Bishop of Phogi, the Author inquired of him particularly respecting the Martyr Athanasius, who suffered lately in Smyrna, especially as it was understood that the Church refused re-admission to one who had, like him, abjured the Christian

Religion. He said that this opinion was erroneous; and that the Church did not refuse to receive an Apostate again into her bosom; but that she requires of him a very long and painful penance. The Bishop's expression was, that he "must weep all his life, like Simon Peter, for his guilt in denying his Master;" but that, "by his martyrdom, he obtained the greater glory." Athanasius had been preparing, two or three months, in Smyrna, before he abjured his Apostacy, in contemplation of his Martyrdom.

This Martyrdom is so remarkable an event, as illustrative of the Discipline of the Greek Church, that the Author took much pains to ascertain the facts of the case. He had, with this view, many conversations on the subject with the then British Chaplain at Smyrna, the late Mr. Williamson, who had furnished a narrative of the Martyrdom, which is here copied from the Missionary Register for August 1819:—

Athanasius, a fine young man, about four and twenty years of age, was the son of a Boatman who carried on a small trade in the Archipelago. The business of the father being insufficient to require the assistance of the son, he was obliged, like thousands of his countrymen, to leave the land of his birth in search of a livelihood.

Athanasius fell, at length, into the service of a Turk, in decent circumstances, and something above the common rank. The Master, pleased with the conduct of his servant and in reward of his fidelity, often proposed, with great offers, to elevate him from the degrading bondage of a Greek, to the privileges of a Turk. Every temptation was manfully resisted; till, on one fatal Festival-night, he was overcome. The words of abjuration once spoken, the deed is done. The next morning made the man a Turk.

He remained with his master about a twelvemonth; suffering many pangs of conscience, and having no alternative but to die, since he could not live, a Christian. Thus circumstanced, and, no doubt, urged by his own people, whose practice it is not to receive back to their communion any one who has apostatized, Athanasius resolved to sacrifice his life as an atonement for his crime.

With this intention he quitted his master, and went on pilgrimage to Mount Athos. At this place, sacred among the Greeks, he remained some months, receiving instruction, and preparing for death. On the expiration of his pilgrimage, he quitted Mount Athos, with the congratulations of the whole body of the Greek Monks who reside there, on the prospect of becoming a distinguished Saint. He arrived at Smyrna in the habit of a Monk: and went immediately, with the approbation of the Greeks, to the Turkish Judge; declaring his resolution to die a Christian, rather than to live an Apostate. The Judge wished to save his life, by persuading the Turks that he was mad; but he persisted in publickly abjuring Mahomedanism, and asserting his readiness to die. He was confined, therefore, in a dungeon, and tortured; which he endured with the greatest firmness and patience.

The Greeks were afraid, that, during his confinement, the tortures and extravagant promises and allurements of the Turks would shake his resolution; and sent a Priest to strengthen him to suffer death.

On the day of his execution, Athanasius was led out of prison with his hands tied behind. He walked firmly to the Square, a very public place before the large Mosque. There he was again offered his life, with riches, women, land, and houses, if he would remain a Turk; but nothing could tempt him from his purpose. At last, a Turkish Blacksmith was ordered, by the Captain of the Guard, to strike off his head: but, as a last attempt to induce the sufferer to live a Turk, the executioner was desired to cut a little of the skin of his neck, that he might feel the edge of the sword. This last attempt having failed, and Athanasius on his knees declaring with a calm and resigned countenance that he was

born with Jesus and would die with Jesus, his head was struck off at a single blow. The Turkish Guard instantly threw buckets of water on the neck of the corpse and dissevered head, to prevent the multitude of expecting Greeks from dipping their handkerchiefs in his blood, to be kept as memorials of the great event. The body lay guarded and exposed, for three days. It was afterward given up to the Greeks, and buried in the principal church-yard.

From a respectable Greek, an eye-witness of the scene, the Author had a full confirmation of the particulars here related. Though, however, Apostacy does sometimes occur, yet he was informed, by the British Consul, that, during the many years of his residence in Smyrna, he had known only two or three instances of the Martyrdom of recovered Apostates.

In the Greek Prayer-Book, there is an Office, entitled "For those of different circumstances and ages, who return, after Apostacy, to the Orthodox and True Faith." In the Order appointed for such, after allowance made for those who, through childishness, ignorance, or torture, have denied the Faith, it is added, "But if any have fallen into this Apostacy from choice, them, on their returning, we do indeed receive: but they do not partake of the Divine Mysteries, except only at the end of their life; according to the Canon of St. Basil the Great, who says, 'He, who has denied Christ and transgressed the Mystery of Salvation, must weep and remain in a state of Confession all the time of this life; but, in the hour in which he depart from life, being accounted worthy of the Communion, [he departs] in hope of the mercy of God.'"

In the peculiar circumstances of the Greek Church,

situated as it is in the midst of temptations to apostacy, it is not surprising that they should have established Canons so rigorous with regard to Apostates. Apostacy is, in fact, so obvious a sin in these countries, that even little children, as the Writer was informed by the Bishop of Smyrna, will sometimes, when in a violent passion, threaten their mothers that they will turn Turk!

CONFESSION AND ABSOLUTION.

From this afflicting topic, we may naturally pass to that branch of the Discipline exercised by the Greek Church among her Members, which relates to the Confession of Sins.

This Article may well seem important, in the administration both of the Romish and the Oriental Churches, when it is considered to how great an extreme it is liable to be abused.

Although the Formulary of Absolution used by the Greeks is not so absolute, in its expressions, as that of the Latins, yet the mind is, in both cases, directed to consider the Priest as in the place of God; conferring or withholding, by the authority of his function, the communications of Divine pardon and favour.

The rigour with which this discipline must and actually does press on the minds of Christians, will be apparent to all who read the Offices of Confession and Absolution in the Latin and Greek Churches.

Conversations of the following tenor have taken place on this subject, between the Author and Greek Ecclesiastics.

When asked, as I have frequently been, whether

we have Confession in our Church, I have described our General Confession, and the declaration of Absolution on the supposition of Penitence. To the question, What Penitence? I have replied, That which is sincere, and in the heart. They have then described what they meant by Penitence. A man comes to his Spiritual father: (*Pneumaticos*, i. e. Spiritual, is the title of those, in the Greek Church, who are qualified to receive Confession and give Absolution:) he says, I have done this and that, &c. &c. When he has confessed, the Priest examines him very closely, exhorts him to fasting, prayer, alms-deeds, and fruits meet for repentance; and then gives him Absolution. "And then are his sins forgiven?" "Yes."—"But the Priest cannot see his heart; and, after all, he may have been acting the hypocrite: he may have concealed some sin; or his heart may still love sin as much as before: can the Priest forgive a man in such a state?" "Then the man must answer for it to God: he is in the wrong, not the Priest."—"Very well," I have replied: "then, after all, the Priest cannot always, by his word of mouth, give pardon: it comes only to this, that he may declare and pronounce the pardon which God is willing to give to those whom He sees to be sincere." "Ah; but the Priest puts the sincerity of the Penitent to the test."—"How?" I asked. "If the man has committed some great crime, as murder, the Priest will not give him Absolution for a long time: he must give proofs of his penitence, by fasting, by repeating prayers whole nights, by labours, &c. If he refuses, the Priest withholds Absolution."—"But still," I said, "if he complies, and obtains Absolution, yet if his heart is

not changed from the love of sin, he is not pardoned in the sight of God." On this they quote John xx. 23. "This," as one expressed it to me, "is the text which should raise in the minds of the Clergy a proper sense of their dignity." I only answered, that it was a great dignity, for a man simply to declare the pardon of his fellow-sinners through Christ; and to plead with them in Christ's stead, beseeching them to be reconciled to God.

It is by virtue of this power of Absolution, that Christians of every rite are drawn to pay their Devotions at the Holy Sepulchre at Jerusalem: for although the place and season and multitude of these acts of Devotion are considered to give peculiar efficacy to prayer, yet the end in which they all terminate is the Absolution and Remission of Sins, declared in a Printed Form to the Pilgrims who go thither to worship.

Of one of these documents, brought by a Worshipper from Jerusalem, the Author took a copy. The use which the man made of it was this:—Whenever he designed to confess, he had this Form of Absolution read over to him again, by the Priest to whom he confessed; and this was considered to renew and revive all the pardoning virtue, which it possessed at its first delivery. The following is a literal translation of the paper:—

Polycarp, by the mercy of God, Patriarch of the Holy City, Jerusalem, and of all Palestine.

Our Holiness—according to that grace, gift, and authority of the most Holy and Life-giving Spirit, which was given by our Saviour Jesus Christ, to his holy Disciples and Apostles, for the binding and loosing of the sins of men, as he said unto them, *Receive ye the Holy Ghost! Whosoever sins ye remit,*

they are remitted unto them: whosoever ye retain, they are retained unto them: and *whatsoever ye shall bind and loose on earth, shall be bound and loosed in heaven:* which divine grace has descended, in succession, from them to us—holds, as pardoned, our spiritual son Emmanuel, Worshipper—in regard to all the sins, which, through human frailty, he hath committed; and all his failings toward God, in word or deed or thought, willingly or unwillingly, and in all his senses. Or, if he hath been under any curse or excommunication of Bishop or Priest or of his Father or Mother, or hath fallen under his own anathema, or hath forsworn himself, or hath been overtaken in any other sins through human frailty, he having confessed the same to Spiritual Fathers, and heartily received and earnestly purposed to fulfil the injunction prescribed to him by them—from all these sins, whether of omission or commission, we loose him, and do account him free and pardoned, through the Almighty authority and grace of the Most Holy Spirit. And whatsoever, through forgetfulness, he hath left unconfessed, all this also may the Merciful God forgive him, for His own bounty and goodness sake, through the ministrations of our most blessed Lady Mother-of-God and ever-Virgin, Mary, of the holy glorious and laudable Apostle James, brother-of-God, first Bishop of Jerusalem, and of all the Saints! Amen.

The Author was led, at an early period of his residence in the Mediterranean, to reflection and inquiry on this subject. An individual, a Member of the Church of England, who was resident in Greece, and in circumstances somewhat perplexing and entangling to a tender conscience, consulted him on this, among various other topics. A copious extract from the communication which this inquiry drew forth, will perhaps not be without its use. It may possibly meet the scruples of some sincere persons, lying under a similar doubt and difficulty: and it will serve, in general, to lay open to the view of British

Christians those customs and opinions, which are as familiar to residents in the Mediterranean, as, three centuries ago, they were to the natives of our own land.

I am truly thankful, that any thing which I have written should have been acceptable or useful to you. The additional queries which you send, I will with pleasure endeavour to answer. The subject of them is important. They are, indeed, of a nature not much canvassed in England; many of the points, once so loudly contested in Christendom at large, having, of late years, in our kingdom, slumbered and slept. But, when we come into these countries, we are forcibly led, by what we see, and often by what we hear, to re-consider matters, which at home we took for established opinions. This should, indeed, be done with candour, humility, and a patient spirit; otherwise we cannot expect that the Spirit of God should lead us to *that wisdom, which is from above—first pure, then peaceable.* There is no extreme of opinion, whether of rigid bigoted superstition on the one hand, or of lax and undisciplined liberty of thought on the other, into which Satan is not permitted to beguile speculative, curious, secular, and factious spirits; see Eph. iv. 14.; while the promise, in the words of the Psalmist, is, *The meek will he guide in judgment—the meek will he teach his way.*

You ask me—"What is your opinion of the origin of Auricular Confession? Is it not an act of great humility? Is it not commanded by our Saviour, and his Apostle James, in this sense?"

In the primitive times of the Christian Church, when the Members of it were few in number, united to one another by the common bond of affection within and sufferings without, the sin of one individual was sensibly felt as a matter of pain and scandal to all. Confession, and some kind of penance, were then required, in the presence of the whole body of the particular Church where the offence occurred. Traces of these appear in the Corinthian Church: see 1 Cor. v. and 2 Cor. ii. and vii. This kind of discipline is alluded to in the

Preface to the Comminatiön Service of the Church of England: and where the Members of a Church are indeed in a spiritual manner *knit together in love*, such discipline appears truly wholesome.

As the Church, however, prospered externally, the inward grace of it greatly decayed. The inconveniences of Public Confession began to be felt: many were deterred from confessing at all, when their sins thus became so public. It was in the Fifth Century, that, on this account, Leo Magnus gave permission to disuse the practice of Public Confession, and to confess privately to one Priest: of so late a date, appears to be the ORIGIN of Auricular Confession. Whether it was for the better or for the worse, is not our present question. But it seems very clear, from Ecclesiastical History, that it was at first introduced as an indulgence to the weakness of human nature, and a compliance with the temper of the times.

By degrees—but at what periods, or under what circumstances, I cannot here describe—the system of Auricular Confession became more fully organized. The most deep and subtle treatises of the Romish Church relate to this head. Casuistry became a difficult science.

A further step was, to make PENANCE a SACRAMENT. It was by most theologians of the time represented as a Second Baptism—the first being the rite, by which a person was introduced into the Church; the second (Penance) being that, whereby, after a fall, he was recovered to the Church. It was also made an essential introduction to receiving Absolution and the Holy Communion. By what strains upon texts of Scripture attempts have been made to support these tenets; I need not here explain.

The celebrated passage in St. James's Epistle, ch. v. 16, seems to me to afford no support whatever to Auricular Confession, considered as a system: *Confess your faults one to another*—implies MUTUAL confession. But the Auricular System makes Confession flow all one way—a consideration, which, in my mind, weighs as much as any thing else against the Doctrine of Auricular Confession, viewed as obligatory; still more as sacramental.

It may be said, that the Priests, having care of souls, are the most proper persons to confess to. I answer, that it is very natural, but it is not therefore OBLIGATORY on the consciences of the people. It is natural that a devoted Minister should qualify himself to be the Confessor, the repository of troubled and guilty thoughts, the spiritual guide in the way of holiness and comfort to his beloved people; and, in proportion as he does thus qualify himself, it is no less natural for his people to bring their griefs and doubts and sins to him. But further than this, our Church does not go. She shews, indeed, (in one of the Exhortations to attend the Holy Communion,) a remarkable tenderness to the consciences of men on that point; where the Minister, from the Altar, in his own Parish, invites—not commands—the man of an unquiet conscience to open his grief—"either to me, or SOME OTHER discreet and learned Minister of God's word."

Mutual confession of sin implies, that the two or more persons, among whom it is performed, are LIKEMINDED respecting the subject of sin—its real nature—its hatefulness—its burden: but, in some situations, a man may be alone, in this respect. The duty in such a case ceases, in the very nature of things. This may happen in a country where Christianity is professed, as well as in a Heathen Land. But where opportunities offer, it does not seem to me a matter of mere expediency, but, in a considerable degree, a duty, to cultivate such Christian Friendship with our equals, or such a Christian Subjection to our superiors, as may embrace the practice of mutual confession and prayer.

I will take the liberty of adding two observations—the one on the Nature, the other on the Benefit, of this practice.

With respect to the Nature of it, three things appear important and sufficient:—(1.) To choose holy, prudent men, of character and experience, to confess to; such an one as is described in Titus ii. 7. *A pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity.* (2.) If to such, access cannot be had, then not to think ourselves bound to confess to any other than God—considering it as a part of His dispensation, not only to have smitten the conscience; but also to

have done it at a time and in a situation, where there was no human physician of the soul at hand to bind up or assuage the wound. (3.) In either case, to aim at viewing the man as an instrument—seeking his mutual, effectual, fervent prayers; but chiefly looking to God, through that great High-Priest, who, for the sake of burdened, down-cast souls, became man, and represents Himself to us in the endearing character of one that can have compassion on the ignorant, and on them that are out of the way; having known temptation, though He never knew sin!

With regard to the Benefit of this practice, it may be viewed in the following lights:—(1.) It gives a taste of the loathsomeness of sin. If confession of it to a fellow-sinner be so bitter, what must its nature be in the sight of a holy God? Abominable, beyond utterance or thought! (2.) Yet this, when private, is less an act of humiliation than when public, such as was used in primitive times: but this public confession belongs rather to those sins, which outwardly disturb the peace or the purity of the Church. Such were the cases of Achan, David, and the person alluded to in 1 Cor. v. This kind of Confession may operate in making us feel the mischief which sin does to society; and Confession should be made in an extent proportioned to the extent of the offence. (3.) Confession, accompanied with mutual prayer, has a special promise. St. James, v. 16. And the benefit of public censure, in a well-regulated Church, appears to be not small, re-uniting Christians in the bonds of love and purity. 2 Cor. ii. 7, 8. and vii. 11. (4.) Another benefit is that of godly counsel, united to the particular case of the sinner; together with the declaration and application of the promises of God through Christ. This I take to be "the benefit of Absolution"—mentioned in our Communion Service, as before quoted. (5.) I mention another benefit of private Confession: it gives a person an opportunity of making restitution through another, when, in certain cases, he could not do it himself.

I may add, that the last hint in this long extract was followed up by a practical application of it, on

the part of the person to whom it was addressed. He mentioned also the benefit which he had derived from the perusal of the Homilies of the Church of England, by which his mind was much enlightened and satisfied.

PUBLIC WORSHIP OF THE GREEKS.

With respect to the rites of Public Worship, it is well known that the Greeks do not admit the use of Images into their Churches; but they make up the deficiency with a multitude of Pictures, on pannels of wood, all round the Church; and to these "*likenesses*," no less than the Latins to their "*graven images*," they pay a most profound respect—bowing, touching them, kissing them, and crossing themselves before them.

The fervour of their devotion to the Saints is not less remarkable. If a man is ill, or meets with any misfortune, he makes a vow to some Saint, that, if he will recover him, he will make him an offering of a lamp of oil. "What," I have often asked, "can the Saints do for you? Had you not better pray to God?" The answer has always been,—"But if we pray to the Saints, the Saints will speak to God for us." I have quoted to them that striking passage of St. Paul, which, one might have imagined, should have for ever precluded this abuse:—*There is* ONE *Mediator between God and man, the man Christ Jesus*; and asked where in Scripture we are taught to pray to Saints. They have replied, "In the Psalms."

Some of the passages which they allege as illustrative of this subject, are as follow:—

In Psalm iv. 3. the Greek of the Septuagint will bear translating thus—"But know this, that the Lord hath *rendered marvellous* his holy one:" which our Translation thus renders—*But know, that the Lord hath set apart him that is godly for himself.*

Their next passage is Psalm xvi. 3.; which may bear rendering, "God hath made his Saints which are in the earth, *marvellous.*"

But the passage considered to be the strongest, is that in the lxviiith Psalm: Θαυμαστὸς ὁ Θεὸς ἐν τοῖς Ἁγίοις αὐτοῦ—in our Bible, *O God, thou art terrible out of thy holy places:* but they would render it, "Marvellous is God in (or by) his Saints."

Wherever the word θαῦμα, or any of its derivatives, occurs, they have learnt to interpret it 'of Miracles.' Thus, to them, the last passage plainly carries the sense, "God has worked miracles by his Saints." Scepticism on this point is viewed, by many of the more ignorant, as equivalent to a disbelief of Christianity. I have therefore, in conversing with them, always admitted all that I safely could; quoting especially Scriptural examples; and adding, "Who can doubt but that God has often worked miracles by his Saints? But this does not prove that such an one, or such another, had been thus honoured. Least of all does it prove, that we are right in praying to the Saints; which is not commanded in any of these passages quoted from the Psalms."

By Members both of the Greek and Latin Churches, I have frequently been asked what our Church

declares respecting the Παναγία, or "Most Holy," which is the title given by them to the Blessed Virgin. I have replied, "We consider, that Prophecy, and every other purpose, were sufficiently accomplished in her being a Virgin till Christ was born: after that the Scripture speaks obscurely, and the point is immaterial: therefore our Church declares nothing."— "But," they reply, "we look to her as the great Mediatrix: all our prayers pass through her to God." To this effect, indeed, both their Public Services and their most eloquent Sermons continually tend.

But that which on an English ear falls most heavily, is the perpetual performance of Divine Worship in a tongue not understood by the people. It is surprising how, under such circumstances, their attention can be kept up. To diversify a long Service, there is always something new bringing forward; such as changing the dresses and the readers. How short, in England, does the time of Public Worship appear, when the understanding is informed by means of a known tongue, and the heart interested by infinitely-affecting truths!

The Greeks have three Services in the day: one about four o'clock in the morning, called Ὄρθρος: the second, a Liturgy, and which is the principal Service, takes place about six or seven o'clock, differently in different Churches: and, in the evening, Vespers.

Every week the Priests are obliged to repeat the whole book of Psalms through. By "repeating," is meant just so much as to move the lips. Often, on entering an open Church, I have seen a Priest, sitting by himself, performing this silent duty. The Psalter, as they print it, is divided into 63 parts;

at the end of each of which they repeat the Doxology, "Glory be to the Father, &c." The common way of speaking is, that the Priest recites Nine Doxologies a day.

Besides this, there is a large number of Hallelujahs and Kyrie-eleesons to repeat. The Priests are required to repeat, at least three times a day, Κύριε ἐλέησον! forty times. As they might not exactly remember the number as they went on, they count it off with beads.—Three times forty! Surely these are *vain repetitions:* and were a man to multiply them a thousand fold, they would be still more vain; but he would be regarded as a very holy man!

The Greeks have three Liturgies; by Saints Chrysostom, Basil, and Gregory. That of Saint Chrysostom is used all the year through, except in Lent; when a longer one, of St. Basil, is read; and, for a few days, that of St. Gregory. There is Service, generally, performed every day; but it is little attended, except on Sundays, or on great Festivals.

Being at Athens in the year 1818, on the Whitsunday of the Greek Church, I went, about five o'clock, to one of the Churches, to hear the Liturgy; and to be present at the Ceremony, which takes place only once a year, namely, that of kneeling at Prayers. A cushion was brought for the Priest toward the end of the Service, and three times he prayed kneeling upon it; the people all kneeling. There is nothing remarkable in this, except its infrequency. There were many women in the outer porch, burning lights and incense on the tombs of their relatives. The Church was very small. The Congregation amounted to about 20 men, 40 wo-

men, and 15 boys. Some of the boys had very lovely countenances, with the bright Greek eye; but most of the ἄνδρες Ἀθηναῖοι seem to have outgrown all particular interest of physiognomy.

DOMESTIC DEVOTION OF THE GREEKS.

The Services of Baptism and Marriage are indifferently performed, in the Church or in the House. Nor is it in these instances only that the offices of Ecclesiastics are required in the houses of individuals.

On reading their Prayer-Book, we shall be struck to observe in what numerous cases the Church has provided religious services to be performed. A Collection of all their Books of Worship, in number nearly twenty, was brought to England by the Author, and deposited in the Library of the Society: of these, twelve are for the different months of the year.

But the Volume which gives the most comprehensive view of their different Offices, is a thick Octavo, entitled "Euchologion;" part of which furnishes the materials of King's History of the Greek Church in Russia; in which works, however, many of the shorter Offices are omitted. It may suffice to note the titles of a few of these: such as, "On the Opening of a Church polluted by Heretics"—"On the Opening of a Temple, which had been polluted by the Heathens"—"On setting up a New Picture"—"The Order when any Pollution falls into a Well of Water"—"A Prayer over corrupted Wheat,

Barley, or other sort of Corn"—"On laying the foundation of a House"—"On entering a New House"—"For a House haunted by Evil Spirits"—"At Seed-time"—"For Salt-grounds"—"On the planting of a Vineyard"—"On Grape-gathering"—"On the blessing of Wine"—"On Drought"—"On Pestilence"—"On Stormy Weather and a Raging Sea"—"On the Incursions of the Heathen"—"For a Plantation, Vineyard, or Garden, hurt by Insects"—"For Baths"—"For a Furnace"—"On Opening a Well"—"On blessing Nets."

In these, and many others of the same kind, there is so constant a recurrence to the facts recorded in Scripture, that, by their use, those of the people who understand something of Ancient Greek must be, in a measure, kept acquainted with Sacred History.

We may take for example the following simple and touching sentences, extracted from a Prayer used on "a Child's coming to learn Sacred Learning"—probably the Psalter, or some portion of the Church Service;—in which the allusions to Scripture Facts are appropriate, and with these the Greek Prayers abound: its composition is evidently to be referred to those more ancient times, when the spirit of piety dictated obvious thoughts and natural language:—

O God, our God, who hast honoured us men with Thine image! Thou that didst enter into the Temple in the midst of the Feast, and teach the people, while they wondered, saying, *Whence hath this man letters, having never learned?* David also saith, *Come, ye Children! hearken unto me, and I will teach you the fear of the Lord*—O Thou, that didst teach Solomon wisdom! Lord of all, Word Supreme! open the soul and the heart, the mouth and the understanding, of this Thy Ser-

vant, that he may understand, and receive, and do Thy will. And redeem him from all assaults of the Devil; keeping him all the days of his life; and evermore making him a proficient in all Thy Commandments. For Thou art the Bishop of our souls, and of our bodies, O Christ, the Lord! and to Thee do we ascribe the glory, with the Father, and with Thy Holy Spirit, now and ever, and from generation to generation! Amen.

When these various Services are reverently performed, they may often leave on the minds of the hearers a very solemn and salutary impression. It is much to be feared, however, that this is not generally the case. Yet I have been present at an entertainment, at which, while the three Sacred Orders of the Church assisted, according to the prescribed manner, in invoking a blessing, I could not but feel the levity and haste of many of my own Countrymen strongly reproved.

The manner of saying Grace before and after Dinner was this:—

We all stood. The Deacon repeated the Lord's Prayer, the Bishop pronouncing the Doxology, *For thine is the Kingdom, &c.* The Priest next pronounced the Doxology, "Glory be to the Father, &c." Then the Deacon says, "Give the Blessing, my Lord." Upon which the Bishop says, "God be merciful to us, and bless us, and cause the light of His countenance to shine upon us, and have mercy upon us!" Then all cross themselves three times, and sit down.

After dinner, all rise; and the Deacon says, "Thou hast comforted us, O Lord, in Thy works; and in the operations of our hands have we made our boast. The light of Thy countenance, O Lord,

hath shone upon us. Thou hast put gladness into their hearts, from the time that their Corn, and Wine, and Oil increased. I will lay me down in peace and sleep; for Thou, Lord, makest me to dwell in safety." The Bishop, "Glory be to the Father, &c." The Priest blesses, and says, "God be with us in His grace and mercy, now and ever, from generation to generation! Amen." Then all cross themselves three times, and sit down. The form is in Ancient Greek.

FUNERAL SERVICES OF THE GREEKS.

Respect is generally paid, even by the professors of differing Religious Creeds, to the last Funeral Solemnities, which a tender feeling, common to our nature, prompts us to pay to departed friends.

In Smyrna, long funeral processions are performed by the Greeks: and the publicity of this Christian Rite seems reverently to be allowed, in the midst of their Mussulman Oppressors. Visiting, on one occasion, the learned Master of the Public School, Economus the Presbyter, our conversation was interrupted by the approach of the procession of a deceased Greek of some consequence, over whom Economus was to preach a Funeral Sermon, in the adjoining Metropolitan Church. I went with him. It was very affecting to see the corpse lying in an open coffin, with the ordinary dress of life; that is, the loose flowing Greek robes; on his head, the kalpac, a large and cumbrous head-dress, commonly worn;

and the face exposed. The sight made me shudder; and so did the indifference, which habit has produced on the minds of the byestanders.

Economus preached a Sermon of twenty minutes' length. He spoke of the dead in an Attic style of compliment, under the title of ὁ μακάριος. He concluded his Sermon, by breaking out into that awful Service which the Greek Church has for the dead, and in which the Congregation in a murmuring voice joined. It is an invitation to relatives and friends to bid their final adieu:—

Come, Brethren, and let us give the last embrace to the deceased, thanking God! He hath left his kindred—he is borne to the grave—no longer heeding the things of vanity, and of the burdensome flesh. Where now are kindred and friends? Now we are separated: Whom let us pray the Lord to take to rest!

What a separation, O Brethren! What woe, what wailing on the present change! Come then, let us embrace him who a little while ago was with us. He is consigned to the grave—he is covered with a stone—his abode is with darkness—he is buried with the dead! Now we are separated: Whom let us pray the Lord to take to His rest!

Now all the evil and vain festivity of life is dissolved: for the spirit hath left its tabernacle—the clay hath become black—the vessel is broken, speechless, void of feeling, dead, motionless: Whom consigning to the grave, let us pray the Lord to give him rest for ever.

Truly, like a flower, and as a vapour, and as morning dew, is our life. Come then, let us look down narrowly into the grave. Where is the comeliness of the body, and where is youth? Where are the eyes, and the beauty of the flesh? All are withered like grass—all are vanished. Come then, let us fall before Christ in tears.

Looking upon the dead laid out, let us all take account of our last change; for this man is carried forth, as smoke from

the earth—as a flower he is withered—as grass he is cut down—swathed in a winding-sheet—covered with earth: Whom leaving, now to be no more seen, let us pray to Christ that He will grant to him eternal rest.

Come hither, ye descendants of Adam! Let us behold committed to the earth one who was of our likeness—all his comeliness cast away—dissolved in the grave—food for worms—in darkness—covered with earth!

Come hither, Brethren, to the grave; and see the ashes and dust of which we were formed! Whither now go we? And what have we been? What is the poor, or the rich; or what is the master or the free? Are we not all ashes? The beauty of the countenance is wasted, and death hath utterly withered the flower of youth: &c. &c.

The embracing of the dead, then, and during the reciting of this Service, takes place: for, as soon as the Priests departed, many came, and, laying their hands on the two sides of the open coffin, kissed the cheeks and forehead of the deceased, with much emotion. When a Bishop dies, and is laid out in this manner in the Church, all the Congregation throng to perform this ceremony.

The corpse is now carried out into the Church-yard. A slab lifted up, discovered to our view that the whole Church-yard is hollow under ground. The body was put into a meaner wooden coffin, and lowered into the grave. I did not observe that they sprinkled earth upon it, as we do; but, instead of this, a Priest concluded the ceremony by pouring a glass of water on the head of the corpse. I did not learn what this meant; but it brought to my mind that touching passage in 2 Sam. xiv. 14.: *For we must needs die; and are as water spilt on the ground, which cannot be gathered up again.*

It has been already remarked, in reporting a

conversation with the Bishop of Smyrna, that the Greeks do not hold the Romish Doctrine of Purgatory. Yet they have Commemorative Prayers for the Dead, performed both by the Priests officially, and virtually also by their friends; the design of which it is difficult to define, unless they suppose the state of the deceased to be as yet undetermined, and the Divine mercy possibly still to be moved by prayer.

At Haivali, I observed, one Saturday Evening, in one of the Church porches, which was very long and wide, about sixteen women collected; who stood at the end of different slabs, on which they had placed lamps and pots of incense. They did not enter the Church, but here they stood all Service-time; as I was informed, thinking of and praying for their deceased Husbands or other relatives.

In a Country Village, I observed that the three Priests of the Parish, having prepared incense, went into the Church-yard; and, standing over a fresh grave, repeated, by turns, the different parts of the Service for the Burial of the Dead; perfuming the grave continually. They repeat this Service four times—at the actual interment, a few days after, on the fortieth day, and on the first anniversary of the person's death. For each time, they receive about one piastre; something less than a shilling. By extreme hurry, such as to make every word unintelligible, they got through the Service in about a quarter of an hour.

GREEKS AT CORFU.

The Author was prepared, before his first departure from Malta, which was to visit the Ionian Islands, with many questions, concerning the learned men and modern publications of Greece; to which, however, he was surprised, on arriving in the Islands, to find it difficult to obtain satisfactory answers. This may be very much attributed to the depression of Greek Literature under the Venetian Government; and the consequent want of intimate communication with remoter places, such as Constantinople and Vienna, where Literature has been most favoured. The effect was, that few books in Modern Greek, suiting the Author's purpose, were to be found at first: by degrees, however, unexpected resources offered themselves, through which he accumulated a select, but sufficiently extensive library of these books.

The present favourite topic with the Greeks, is the purifying and fixing of their language. In this important work our Countrymen seem to be admirably qualified, from our very general education in Greek, to become their allies. The Greeks are themselves sensible of this; and many of them view, with a feeling of astonishment and emulation, the respect which we shew to the language of their Ancestors.

To an inquiry where the learned men of Greece were to be found, mentioning how much perplexity arose from varying accounts respecting them, it was answered, that there always is a difficulty in finding them; as they are almost always poor and living in

obscurity, and are frequently changing their situation.

The Book on Mathematics which is in use in the Ionian Islands, is one in three volumes, by Nicephorus, Uncle of Baron Theotoky, President of the Ionian States. It is in Modern Greek, and was printed at Moscow. It contains Arithmetic, some Algebra, Euclid, and Trigonometry, but no part of the mixed Mathematics.

In one of the Baron's rooms, there is a portrait of his Uncle, Nicephorus Theotoky, who was successively Bishop of Kherson and Archbishop of Astrachan—a fine, steadfast, benevolent countenance; not without some family likeness. There is a motto to it in Greek—"Get thee out of thy country, and from thy kindred, and from thy father's house, and I will make thy name great." Baron Theotoky never saw him: he is in possession, however, of his Manuscripts. There is a Commentary of his on the Gospels for every Sunday in the year, interspersed with many Homilies, in two volumes 4to, printed at Moscow. It is called Κυριακοδρόμιον or Sunday Course. The Homilies are diffuse; but, in many parts, very pious and excellent. The language is Modern Greek, much elevated by approximation to the Ancient. In another Book of Homilies, which the Bishop preached, many years ago, at Corfu, in Lent, and which was printed at Leipsic, he shews that he can be more simple—more in the vulgar tongue.

This Prelate was in great favour with the Empress Catherine. She employed him in calming and conciliating the minds of the people, after the taking of the Crimea: being of the Greek Church, which is

the Established Church of Russia, he was very successful in the work. In Corfu, where he was endeavouring to establish Public Schools, he was interrupted by the factious spirit of the Venetians. Ever since that period, he prospered in his banishment; so that his motto was very appropriate. He had bad health, however, at Astrachan, on account of the damp climate; and retired to a Monastery at Moscow, where he died A.D. 1800.

Walking one Sunday, through the City, I saw a Notice of the Spectacle for the evening hanging up at the Theatre: it announced the Comedy as being a most brilliant spectacle, *E tutto da ridere*—"And all to make you laugh."

In order to enter more fully into the condition of the people, the Author visited them in the most remote parts of the Island. On the way to Avliótes, which is on the north-western extremity of the Island, a distance of thirty-five miles, a journey of one day, the party rested at a Monastery which was half-way. The Monastery had glittered, at some distance, with its white walls, in the midst of the surrounding olive-woods. To reach it, we had to pass through the roughest and wildest roads imaginable. But all this was nothing, compared with the roads which were to follow. We were at the Monastery at a quarter past ten o'clock. As we drew near to it, we heard the sound of Boys chanting Church Music. This is a kind of performance which will not bear close scrutiny. They were chanting the Service of the day, in a language which they understood not; which, however, they learn to pronounce, that they may bear their part in the Service on Sundays and Feast-days. At a distance,

the sound was inviting; and, when we came near, the scene was no less interesting. They were eight or ten in number, sitting upon steps overshadowed with vine-trellisses, from which the purple clusters were hanging in gay profusion.

This Monastery was built by a Priest, who improved the cultivation of the country all round. A large part of the neighbouring estates was his. He has been dead about two years; and has left the whole to a Nephew, a Monk, who now keeps up the ancient hospitality.

The Chapel is adorned, as all the others are, with pictures of the Saints. As we were looking at them, a tall, wild-looking man walked in: going up to the lighted lamp suspended before a Saint, he dipped a piece of wax into the oil, and then walked away with it. "What does he do?" I asked my companion. He replied, "He does this for devotion; perhaps some one in his family is sick, and he will anoint him with this sacred oil."—"And will that cure him?" "If he has faith." They thus take those passages in the Gospel, which relate to the exercise of faith in matters purely temporal, still to be in force. The tendency of this mode of interpretation is, in reality, to make the object of faith, not so much Jesus, the Redeemer from sin and death, as Jesus, the Healer of sickness and infirmities. The mind, naturally low and earthly, looks to bodily wants and infirmities as the main concern of their thoughts; for, so far as I have observed, the miracles of the Saints relate chiefly to the cure of sickness, the relief of poverty, the punishment of oppressors, the removal of drought and famine. All these tales are recorded as the basis of their faith and devotion: and thus these

merciful Saints have supplanted Christ in His gracious Offices; and, as if Heaven were a Court, where the interest of inferiors might win the favour of superiors, a man in affliction calls straightway on some Saint to entreat Christ to have mercy upon him.

The Library consisted of Church Books. One, which I opened, contained Prayers to the Virgin: one began, "Since we look to thee, as the great Mediatrix between God and man." Such a passage acts like an electric shock on the feelings of a Protestant. We do not know half the actual mischief, the tares of corrupt doctrine, which Satan has sown in the Christian Church.

After having rested three hours, we set forward, to ascend a high chain of mountains. At the summit, our fatigues were rewarded by a fine view of the whole Island. Its general character is mountainous and romantic; but, in the centre, to the south-west, there is a valley, about eight miles long and two wide, which at a distance gives an elegant variety to the scene. The harbour, the citadel, and the curvilinear sweep of the eastern coast to the southern extremity, lay like a map beneath our view. To the north appears the sea toward the Gulph of Venice—in this fine weather, a calm surface, with the Islands of Fano, &c. scattered upon it. In very clear days, the opposite coast of Calabria is said to be visible. To the north-west, a few miles distant from the shore, stands one of those durable monuments of antiquity, which seem to prove that Homer had been a traveller in the scenes which he has described: ask any person what he sees—and if the sun is shining brightly upon it, as was the case when

I first saw it, he will readily answer, "A Ship in full sail: not only the sails, but even the position of the mast is apparent." It is, however, the Rock, upon which Homer has grounded his Fable, in the 13th Book of the Odyssey, respecting the Ship which was returning to Phœacia, after having conveyed Ulysses thence to his native Island.

With that, the God, whose earthquakes rock the ground,
Fierce to Phœacia crost the vast profound.
Swift as a swallow sweeps the liquid way,
The winged pinnace shot along the sea.
The God arrests her with a sudden stroke,
And roots her down an everlasting rock.
Aghast the Scherians stand in deep surprise;
All press to speak; all question with their eyes—
What hands unseen the rapid bark restrain!
And yet it swims, or seems to swim, the main!

POPE.

This Island was mentioned to me by Baron Theotoky. It may be proper to notice, however, that another place is generally shewn under the name of the "Ship Ulysses." This is a small island standing at the mouth of a little inlet of the sea, about two miles south-west of the City of Corfu.

We arrived at Avliótes late in the evening. The next morning, after breakfast, we walked out into the village. It is a straggling, ill-built place, extending perhaps a mile; and, in general, about half a mile from the sea. The number of inhabitants is about 600; with three Churches, and three Priests.

As we returned from our walk, we met one of the Priests, who shewed us his Church. It is on a hill, with a most lovely prospect on every side. Such

situations are chosen for the Churches, with allusion to that verse, *A city that is set on a hill cannot be hid.*

I inquired of my host if he had any books in the house. "Scarcely any." The best of them was entitled, "The Threefold Cord." It consists of Soame Jenyns's beautiful little Treatise, a treatise of Beausobre's, and one by Calmet reconciling the two genealogies by St. Matthew and St. Luke—all translated into excellent Modern Greek, and printed at Vienna.

When the English came, one circumstance that occasioned remark and surprise among our countrymen, was the decorous dress of the females. I may just observe, that I have not yet seen, and most likely shall not see, the family of my host. His eldest son, indeed, a youth of twenty dines with us; but the family, consisting of a Wife and seven or eight Children, live in an adjoining house, and do not make their appearance. At first, it seemed very strange to me; but I find that the house which we occupy was built about fifteen years ago, in troublous times, when the French were quartered on my host, that his family might have at least one house which they could call their own.

Indisposition confining me on the Sunday, I could not go to the Church in the morning. Liturgy, as the Greeks express it (answering to Mass in the Latin Churches), implies the Sacrament of the Eucharist. Besides this, there are the Services of Matins and Vespers. But here how little does Sunday remind one of England! The only Service by which it is distinguished, is the Liturgy in the morning, about seven o'clock, and the Vespers on

the preceding eve. The remainder of the day goes to visiting, feasting, and not unfrequently dancing. I spent the morning alone. I examined the Greek Translation of Soame Jenyns. This is not the kind of book, I thought, which is wanted. Even Milner's Church History, if translated, would be too high for most of the few who read. I thought of Robinson's Scripture Characters. Alas! how little notion have our friends in England of the low state of knowledge in these parts—the little ability to read—the difficulty of finding channels, by which to circulate knowledge! I am sometimes afraid of conveying a false notion of things, when I praise any individual more enterprising or intelligent than others: those who are at a distance are apt to magnify, by the help of imagination, a slight report of good. I was struck particularly, in reading the English Church Service to myself, with that prayer, "That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word!" In how merciful and large a measure has it been answered in England! Here, how much is it needed!

Being on a visit, the next day, to a neighbouring Monastery, we went along a valley, the hill to the north of which has a village of six houses; its name Garnades: on the opposite hill there stood, seventy years ago, a village called Bouniates, consisting of thirty-six families; but it was a nest of thieves and pirates, and was therefore excommunicated by the Church: there remains now only one house.

On entering the Monastery, we were first shewn the Church. It is in good condition; that is, the floor is evenly paved, and the pictures are bright:

but the books for the Church Service are in a bad state; and this is all their library. There are three Priests. The one who shewed us the Church spoke ill of the French, in the time of the Revolution, as having injured them. I asked, "How?" "They despised every thing sacred," he replied; "and spoiled the Churches. Formerly," said he, "we had a lamp to every Saint; but now you see how ill we are off!"

In the course of conversation, it was usual for him, and, indeed, it is usual for all, to say, "Please God and the Blessed Virgin;" and, still more emphatically, "Please God and St. Spiridion:" sometimes all three together.

In the Burying-ground there were no monuments or inscriptions: it was indeed a land of forgetfulness. They took us into the Church again, to see where the Founder was buried. They told me, that, previously to his death, (which is within their memory,) he desired to be let down into his grave, dressed in his monastic habit; and there he lay two or three days, and expired. "His body still remains whole and entire, like ours," they said!

Before we left, they presented each of us with a sprig of a fragrant plant—a token of good-will.

The next morning, we set out on a walk to Periládes, about three miles to the eastward. Our way lay through woods, and over hill and dale—very romantic. On arriving at the village, I could not help remarking how few people appeared; though the population is said to be not less than 600 or 700. Most of them were gone out to work; yet, in the fields, there was very little appearance of industry. As we were looking about us, one of the three

Priests (there are three, and three Churches) rode into the village, dressed just like a common labourer, distinguished only by his beard: he was, indeed, one of the labourers: it is forbidden by the Church for Priests to labour, but poverty compels them to submit to it. We then called upon another Priest: he had a few books, very dirty, and of no value: he had also a copy of the last edition of the Modern Greek Testament; and told me that he had begun, within a short time, to read out of it to the people, that passage of the Gospel which, according to the Rites of the Church, he has first read in the ancient Greek. I inquired if it seemed to excite attention or pleasure: he said, with simplicity, "Yes; for they seem to understand it."

I observed, in the country, that, for want of a regular division of time, every thing has such a desultory appearance as I never saw in England. They eat when they are hungry, and go to bed when they are sleepy—as my host said to me, when I begged that they would not alter their hours on my account, "Sir, we have no hours—we have no customs."

Walking through other Villages of the Island, I often felt that there was no means of conveying, by description, an idea of the somnolency which seems to pervade the people. They sit, and smoke, and talk with the listlessness of Turks; unless under the impulse of necessity, or of something which strongly interests their feelings. I have walked through gardens, where nature, notwithstanding man's ungrateful neglect of her, gave all manner of fruits. That passage in the Proverbs often came forcibly into my mind—*I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo!*

it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down;—not a word incorrect in the description.

The harvest of the grapes requires despatch. They were in the midst of this, while I was on this visit to Avliotes. The clusters were spread on the ground, and exposed to the sun and air for twelve or fifteen days; then put into a large vat, in which a man, of strength and weight sufficient, treads them with naked feet: the liquor then ferments, and in a few days is put up into barrels. My host, who is a man of substance, and peculiarly diligent in superintending his affairs, had great pleasure in shewing me these operations. He mixes together equal quantities of the white grape, which gives body to the wine; the light purple, which gives sweetness; and the black grape, for colour. It is pleasant to have seen a little of these things. It renders the language of several parts of Scripture somewhat more familiar.

On my return from this excursion, to the City of Corfu, resting again at the Monastery half-way, we found the Priest and his little Scholars pretty much in the same state in which we left them. I could not look at this little ring of Students, as yet not past the age of hope, without pity to think that their days should be spent in repeating words which they scarcely understand.

GREEKS AT SMYRNA.

THE Author twice visited Smyrna—in 1818, and in 1819.

In the College, are 250 or 300 Scholars, and nine Masters. Its interest is supported by two Brothers of the name of Economus; one a Presbyter, the other a Physician. The Physician we saw lecturing, Plato-like, on logic; with about thirty Scholars standing round him. One morning, Economus the Presbyter called. Our conversation turned, for some time, on general topics of Literature. "I do not know," said he, "how Greece pleases you." I expressed myself highly gratified in visiting these countries: not merely because Greece, by her ancient Authors, educated me; but because we look forward to the revival of times of honour for that country. She first taught mankind what was Literature—what was Liberty: and she was the first to enjoy the national establishment of Christianity. He expressed every thing as small, and far beneath what it ought to be; but I assured him that our nation had hopes, and that these were built on what they already saw accomplished. Their literary progress has come upon us by surprise. Seven years ago, Englishmen knew almost nothing of the degree in which literature was cultivated by the Greeks: the works of the Modern Greeks, many of them printed fifty or sixty years ago, were, to nearly all, quite unknown.

Mr. Williamson, the Chaplain, called, with me, at the Greek School. The Master has twenty-five Scholars. They give 60, 80, or 100 paras a month (from 15*d.* to 25*d.*), according to the book which they

get into; beginning the Alphabet for 60, and being advanced to 100 when they arrive at the Psalter.

Mr. Williamson thinks that there are six or eight such Schools in Smyrna, for the Greeks: the rest go to the Great School of 300.

In visiting the Bishop, I was much struck to observe the deference with which he was approached by his Deacons. They perform, in fact, the office of Servants. Many Ecclesiastics remain Deacons, in this state of servitude, to their death. I felt the contrast of the state of this Order in my own country, where even the Young become instructors of the Old, in their initiatory exercise of "the Ministry of the Word:" whereas, in these countries, preaching is rare; and it never enters into the contemplation of any Young Ecclesiastic to occupy a station so prominent and responsible as that of Preacher. When the Bishop wanted his servants, he clapped with his hands; when his Deacons, in their clerical dress, made their appearance, and attended on him with the most profound subjection. This custom illustrates the expression in the cxxiiid Psalm — *Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress.* I asked permission to wait upon him occasionally.—"Always!" he said: "we have no European Rules. The room is always open to all—Greeks, Latins, Turks,—to all!" The consequence is, that, unless the Bishop pleases, you never can enter into private discussion: yet this custom seems to give a visitor the advantage of speaking to many at the same time. Thus did our Lord live and speak—accessible, at all times, to all!

The Bishop was very inquisitive about my journey.

He exclaimed, in a tone of complaint, "Ah! you see what a state is ours, after three centuries and a half that we have borne the yoke of oppression."

The English Janissaries (Turkish Guard) were drinking wine, and roaring, in the Consulate one morning, in honour of George III. They are very little respected by their brethren, the Turks; who call them "Pastori degli infedeli" (Shepherds of the Infidels), in allusion to their going before them when they travel.

Mr. Williamson and myself went up, one day, to the Castle Hill. The side of the hill by which you ascend has been taken possession of by the Jews for a Burying-ground; and is covered, to a very great extent, with many hundred slabs, having Hebrew Inscriptions. Near the top of the hill, we observed, as other travellers had done before us, the site of an ancient amphitheatre for spectacles and fights; a sepulchre also, composed of two plain upright slabs, distant from each other about ten feet, with a heap of large loose stones rudely piled in the form of a tomb, venerated to this day as covering (so Tradition says) the remains of the Martyr, Polycarp! The Christian Moralist views, not without a secret exultation, these silently conflicting memorials of antiquity—the savage pleasures of a refined Heathen gazing on the gladiators; and the meek spirit of an aged Martyr following in the steps of Him who was made perfect through sufferings! What noble triumphs has true Christianity produced!—but they have been produced by SUFFERING.

While in Smyrna, I went to enjoy the luxury of a Turkish Bath. The man who washed me was a

Greek. He was very curious to know if I was a Christian, and whether the Franks were Christians. He said he did not believe they were. He asked me to make the sign of the Cross. As I did not much mind him, he shewed me how; looking, at the same time, very cautiously at one or two Turks that were in the room. "Now—" he said: but still I did not, as he wished, make the sign of the Cross. He repeated, "The Franks are not Christians, are they?" I said, "Being a Christian does not consist in making the sign of the Cross so—or so—or so;" making it, at the same time, in the three different ways that the Greeks, Latins, or Protestants do; "but in confessing that Jesus is Christ the Son of God, in seeking forgiveness of sins through His blood, and living a holy life through the grace of His spirit: this," I said, "is to be a Christian. And I trust there are some such among the Franks in Smyrna: who told you there were not? Ask your Bishop—he knows me—whether there are not." After this, several others of the servants in the Bath came, with an air of curiosity, and asked if I were a Christian.

A person landing at the water-side in the evening, is accosted by the furious barking of a multitude of dogs: they are very numerous in the street—unowned, and unfed. In Constantinople, it is said, they are fed by a public officer, appointed for the purpose. These dogs are so feeble from poor living, that they whine at the slightest touch. In the long Greek Fasts, when there are no offals left by the butchers in the streets, multitudes of them perish. In the day, they seem very torpid from the heat, and as if they had not spirit to join in the bustle of man-

kind; but, at night, they are ready with their clamour at every little stir. They are considered useful, as keeping the streets somewhat less offensive than they would otherwise be. They remind one of Psalm lix. 14, 15—*And, in the evening, they will return, grin like a dog, and go about the city: they will run here and there for meat, and grudge if they be not satisfied.*

The population of Smyrna is said to be 120,000—of which 60,000 are Turks, 40,000 Greeks, 3000 Latins, 7000 Armenians, and 10,000 Jews. Protestants very few.

In 1814, about 30,000 died of the Plague. This was owing to the Turkish view of Predestination. They took no precautions. The crier, from the Mosque, announced, at certain hours, who had died; inviting friends to accompany them to the grave: these friends not only attended the deceased, but carried them on their shoulders; every ten yards, a change of friends would press forward to share in the pious work. They also washed them at a fountain, before they interred them; but, in a short time, the dead were too numerous to allow of the continuance of this practice. How truly does this deserve to be classed among the four sore Judgments!

Considering the great indolence of the Turks here, it is wonderful how they can live. Mr. Werry, the British Consul, mentions two or three circumstances which may serve to explain this. Their abstemiousness, he says, is extreme: they have also rents from lands or houses, which they let to the Greeks at a very low rate, rather than have any trouble with them: but they are, moreover, gradually wasting away, through depopulating vices. A Greek

feels it his duty to marry early, and they have generally large families: not so the Turks.

On a visit to Bournabat, the man at the inn, who is a Ragusan, and has been there more than thirty years, said that the Turks are 300, the Greeks 2000, the Roman Catholics about 200. I was greatly surprised at the beauty and size of the gardens: they are surrounded by high walls, which are overtopped by the foliage of the largest garden-trees—such as plane, sycamore, fig, olive, and locust trees. It is considered to be a highly Frank Town. Looking in at the open gate of a garden, we observed a cool murmuring fountain, and by it a Turk slumbering on a sofa: we knew it to be a Turk's house, by all the windows being closed. I was particularly desirous of visiting this place, with a view to Schools. There seemed to be no beggary; though I am told that here, as at Malta, the beggars swarm on the Saturdays. The shops are extremely well supplied with all sorts of commodities: very many of their owners had sufficient leisure to play at chess, of which game they seem very fond: they were squatting, in Turkish fashion, on the shopboards, with the game between them.

GREEKS AT HAIVALI.

While at Smyrna, in the year 1818, the Author visited what were, previously to the present disturbances, two of the most celebrated Greek Colleges—those of Haivali and Scio. The following Extracts from his Journal will make the Reader acquainted with the principal circumstances:—.

Tuesday, May 19, 1818—Having quitted Smyrna at midnight, in a caïque with two Greek Sailors, we found ourselves, this morning, considerably advanced in the Gulf of Smyrna.

After an extremely sultry day, toward sun-set the boatmen put on shore for water. I accompanied one of the men to a beautiful spring, surrounded with myrtle and the yellow broom in full flower. Our path lay through a vineyard; and, as we walked through it, I cropped some of the tendrils. They were very pleasant with bread; as I had forgotten to take lemons or any vegetables with me.

On our return to the caïque, I proposed reading a portion of the Gospel. The men were pleased. I, therefore, read and expounded John iv. 1—14. The younger of the two had been to Jerusalem. The ground-work of my exposition I made the Spring, where we had just drawn water: it furnished many natural similitudes. In conclusion, I asked whether all knew of this Spring. They replied, "Some do—others do not." "So," I said, "it is with the Scriptures: some know them as the fountain of divine knowledge—many others have never heard of them, or have never seen them."

The sun was now set, and the beautiful full moon was rising above the hills on our right hand—the wind nearly calm—the air scented with plants—not a single sound falling on the ear, except the splash of the oars, kindling phosphoric flashes. I never, I think, in my life spent such an enchanting evening, as while thus coasting along. The perfect retirement and beauty of the scene, so favourable to meditation; the passage of Scripture which we had just read; and the pleasure of having made my first humble attempt at preaching in Greek—all conspired to tranquillize the mind, and to raise holy affections.

Toward nine o'clock, we anchored in a small cave, where we slept till twelve.

Wednesday, May 20—We roused just after midnight. Our pilot looked out to the north, and said that it was not yet safe to cross the Gulf of Sanderti: the sky was angry, and threatened gusts of wind. Soon after one o'clock, we set off. At nine o'clock, I read and expounded Acts viii. 26—40. Their

curiosity about my Testament gave me an opportunity of relating the history of Bible Societies to them. They were plain men, and liked my story: both of them bought a Testament. I considered that, at some future time, such caïques would be the bearers of thousands of Bibles and Testaments to the Islands. At ten, we arrived at the south-east of Mytilene. At one, we landed about two miles south of the city, and bought some wine and lettuces. In the evening, we struck across, in a dead calm, toward Haivali. I read Matt. viii. 1—13; but the men were too much tired to pay close attention. At ten we anchored, and slept till five. By seven o'clock we arrived at Haivali.

The Harbour of Haivali is very shallow. Ships cannot approach nearer than eight miles; at which distance, they are obliged to load and unload, by means of boats. The entrance, too, is so narrow, that only one boat can come in it at a time: this is about three miles from the town.

Thursday, May 21, 1818—I immediately went to the Vice-Consul. After resting nearly an hour, he accompanied me to the School. We entered the apartment of Gregorius, the Principal Master. I presented my Letter from the Bishop of Smyrna, which was a very long one. When he had finished it, he very mildly laid his hand to his breast, and said, "I am glad to see you—Welcome!" Pipes, sweetmeats, and coffee were then served up; during which I had full leisure to explain my wishes. We then went, all together, to the apartment of the Second Master, Theophilus; where the same courtesy of sweetmeats and coffee was observed. They then shewed me the Library, consisting of about 700 or 800 Volumes; among which is a complete set of the Greek Classics. They have also many astronomical and other scientific instruments. The Third Master joined us: his name is Eustratius.

I walked round the College, which is a large quadrangular building, about 140 feet long and 90 wide. It is surrounded, on three sides, with small chambers, for the reception of such Scholars as come from foreign parts. There may be about a hundred such Foreign Scholars; and, at present, about

another hundred belonging to the town. The chambers are, in number, seventy-two. The Foreign Scholars pay nothing for the use of them, and nothing for tuition: they have only food, raiment, and books to pay for. There are two stories in the building: on the upper, is a large circular room, where the Lectures are given; and also a large oblong room for the Third Master and the Assistants. In the centre of this quadrangle are a garden of herbs and two or three flourishing almond-trees. One side of the College is washed by the sea.

Friday, May 22, 1818—This morning I went to the College, to attend the Lectures. Gregorius had about fifty Scholars sitting round the large room, whom he lectured, scientifically, on Greek Grammar. He was explaining the tenses. I was surprised, on the conclusion of his Lecture, to hear him begin a short panegyric on the Stranger in the room. He explained to the Scholars, how much they ought to feel both honoured and encouraged, by the appearance of Visitors from such distant countries, to see, as in ancient times, the state of learning among them—now, unhappily, fallen so much into decay, though beginning to revive. I was musing, not without some embarrassment, whether any reply was expected: when Gregorius delicately concluded his harangue, by saying, that they could only best express their feelings by the silence of respect—upon which he retired.

I next attended Theophilus. About thirty were present while, to my surprise, he lectured on the Eleventh Section of Newton. His audience, however, could not all understand him. He selected the more popular astronomical parts, which he represented on a large black board with chalk. I liked their practice of putting questions to him.

After these Lectures, I sat a long time with the Masters, entering into their plans, and telling them mine. The account which they give of learning in Greece, is this:—

It is about one hundred years ago, since Meletius (not the Author of the Greek Geography) first taught at Yannina. About fifty years ago, the famous Master there was Methodius; and, generally speaking, about that period of its revival,

Modern Greek Literature flourished most at Yannina—at other places, indeed, in Greece, not at all.

In later times, Learning has not flourished so much at Yannina. There are still, indeed, Schools. Of one of these, Psalída is the Master, and its former reputation gives it character. A Greek Gentleman described to me the manner in which Psalída exhibited his Scholars. He pointed out two or three young Boys: "To-day," said he, "they have bread —to-morrow they do not know whether they will have any: yet they are reading Homer. They can argue also, and hold a dispute."

Immediately after Methodius, sprung up Eugenius, who taught at Mount Athos; and Nicephorus Theotoky, who taught at Corfu, and who was afterward Archbishop of Astrachan. Both these Scholars among the Modern Greeks are famous, as authors; with one fault—that they *hellenize* too much.

About 1770, Daniel of Patmos had a School of considerable repute, in which he taught Grammar systematically. Gregorius was a pupil of his. The School no longer enjoys its former fame; but has sent out several good Masters.

At that time, there was little correspondence, of a literary kind, among different parts of Greece. When Gregorius arrived at Patmos, and, being asked by the Masters from what part he came, said from Haivali—they were ignorant of the existence of such a place. He said it was close by Moschonesus. They referred to Strabo; and, finding that island mentioned in his Geography—it bears the same name at this day—they, in this manner, became acquainted, for the first time, with Haivali!

This College was not built till Schoolmasters had been here some time. Eugenius, of Vourla, had a School near the Church of the Virgin Mary: subsequently, Benjamin and Gregorius taught there; till, in 1803, the College was built.

Theophilus was a newer Master: he has studied two years at Paris, and three at Pisa. The plan of Theophilus is, to go through a Course of Mathematical and Philosophical Lectures, which lasts three years. He is just finishing his First

Three Years' Course. The scientific part of education in Greece is evidently in its infancy.

They have one feature of the British System of teaching. When I expressed surprise that there were so few Masters to 200 Scholars*, they mentioned that the elder Scholars taught the younger; and some of those who come from more distant parts, make a little money in this way, toward bearing their expenses. As I looked into their little rooms, I saw this was the case.

I asked how many Masters they had furnished for Greece. They enumerated about Twelve Schools, in various towns and islands, which had sprung from them. They are small, but it is a hopeful sign. One is on the southern coast of the Black Sea. The holidays at the College are from June 15th to August 31st. If I had come a month later, I should have seen little or nothing. In the evening, discipline is preserved by locking the gate of the College.

Saturday, May 23, 1818—I attended the Lecture of Gregorius, this morning, on Ecclesiastical History. I heard it with great pleasure; and could not help feeling strongly impressed with the utility and interest of such kind of Lectures. He was concluding the First Century. When he came to mention the Book of Revelation, he mentioned particularly the Cavern at Patmos, which he had seen; in which tradition says St. John beheld the Apocalyptic Vision. He seemed disposed to make as much of this circumstance as it would bear; qualifying it, however, with "They say." After this, he made a transition to Church Services; more particularly to their Midnight Recitations of Psalms, which he commended, as an ancient practice of the Church, grounded —partly on the words of the Psalmist, *Ye, that by night stand in the courts of the Lord's House, keep not silence*— partly on the example of Paul and Silas, who sang praises at midnight. These are Services, in the performance of which I understand Gregorius himself is strict.

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* They have only four Masters; and a Music-Master, to teach Church Chanting.

After this, I attended another Lecture of Theophilus on Mathematics. He had thirty hearers: about fifteen seemed attentive and intelligent, one of whom was an old man.

In conclusion, I had my usual long conversation with the Masters.

We conversed about the Ἅγιον Ὄρος, Mount Athos, and its Colony of Priests. They have no School there. Two young men had arrived only yesterday, after a long voyage of thirteen days, to study at the College. I was curious to see them. The severity of the Ecclesiastical Discipline, in which they had been trained, was fully exhibited in their physiognomy and deportment. They sat down in the humblest manner, at the humblest distance. They gave, as they were asked, a full account of the various modes of living at Mount Athos. The number of "the Religious" may be about six thousand, though they pay, to the Turks, tribute for about half that number.

There are five Modes, at Mount Athos. The most rigid are the "Hermits"—ἐρημῖται—who live solitary. The second in severity are called ἀσκῆται, "Ascetics:" they are not quite so savage in their mortifications as the Hermits. The third are called κοινόβιοι, from their having all things in common. The fourth are named ἰδιόρυθμοι, from their living after their own rhyme and reason. A fifth, called κελλειῶται, are still more sumptuous, as they may have κελλεῖον, "a room," to themselves.

There are twenty-four Monasteries at Mount Athos; three of which are in ruins, and four kept up in great style. These four are Λαύρα, Ἴβῆρον, Βατοπαίδι, and τοῦ Παντοκράτορος.

Gregorius, an exiled Patriarch of Constantinople*, who has lived at Mount Athos many years, and is ἰδιόρυθμος, has his summer residence at Laura, and his winter at Iberon. They have very little trade at Mount Athos: unfortunately, the Turkish Aga there reported them to Constantinople, and immediately an Agent was sent to lay on a tax.

In the skirts of Haivali, there is a Colony of Moriotes;

* The same who subsequently suffered at Constantinople, on Easter-Day 1821.

who have lived here since the time of the misfortunes which Russia occasioned to the Morea, about forty years since. They prefer living apart from others, and retain their different dress.

Further out, on the sea-side, are two Hospitals; one of them for general purposes: it had a neat Dispensary, which had been established, however, only three weeks. A little further on is the other Hospital, for Lepers: it was founded by a Leper. Elephantiasis is no uncommon disorder in these parts: its effects are very offensive: I saw poor men and women with their fingers or legs literally wearing and wasting away. I was reminded of the case of Naaman; and of HIM, too, who was surrounded by multitudes of such *impotent folk*, while the Spirit of the Lord was present to heal them. Each of these Hospitals has a very small Chapel, and a Priest to attend it.

Passing through an orchard, we found a single Quince Tree. These formerly, it is said, grew wild here, in great abundance, before the town was built (that is, about 200 years ago), and give the name to it—Haivali and Kydonia meaning, in Turkish and Greek respectively, Quince-Town.

Haivali maintains its liberty, by buying the Turkish Governor. The necessity for this arises hence:—Let the Greeks endeavour to settle disputes as they will among themselves, yet a fractious non-suited litigant may always appeal to the Turkish Cadi. If they had no Turkish Governor, they would be annoyed by their causes travelling abroad: they pay, therefore, for the formality of a Governor. There are not above ten Turks in the place—a nominal Guard. They have no Mosque. The population may be about 25,000.

The Greek Constitution is of this nature:—the city is divided into three districts; there are three Ephori and three Senators: to these six are added another six, making what they call the Twelve; and there are three others, before whom causes first come, with liberty of appeal to the Twelve. This account, though I was very minute in my inquiries, was the best I could get. It is not quite so full and clear as Blackstone:

but Turkey is a country, where the theory of law has less influence over its practice, and the practice is less reducible to theory, than any other. The temper of a single individual may, for several years, quite destroy the balance of power here: as was the case about thirty years ago, when they had almost a Monarchy among them; and when, as a friend tells me (I can believe him) things went on better—with less intrigue and quarrelling. There are no Jews in this place. A Printing Press is expected shortly. A person was sent, last September, to Paris for this purpose.

The College, Library, Printing Press, and every thing of this kind, are wholly undertaken and supported by the liberality of the Natives at Haivali. The public national spirit of the Greeks deserves great commendation.*

The house, in which I am at present living, gives what seems to me a correct idea of the scene of Eutychus's falling from the upper loft, while Paul was preaching: Acts xx. 6—12. According to our idea of houses, the scene is very far from intelligible: and, besides this, the circumstance of preaching generally leaves on the mind of cursory readers the notion of a Church. To describe this house, which is not many miles distant from the Troad, and perhaps, from the unchanging character of Oriental Customs, nearly resembles the houses then built, will fully illustrate the narrative.

On entering my host's door, we find the first floor entirely used as a store: it is filled with large barrels of oil, the produce of the rich country, for many miles round: this space, so far from being habitable, is sometimes so dirty with the dripping of the oil, that it is difficult to pick out a clean footing from the door to the first step of the staircase. On ascending, we find the first floor, consisting of an humble suite of rooms, not very high: these are occupied by the family, for their daily use. It is on the next story that all their

* It may easily be conceived, with what grief and horror the Author has read the statements in the public papers of the fate of Haivali.

expense is lavished: here, my courteous host has appointed my lodging: beautiful curtains, and mats, and cushions to the divan, display the respect with which they mean to receive their guest; here, likewise, their splendour, being at the top of the house, is enjoyed by the poor Greeks, with more retirement and less chance of molestation from the intrusion of Turks: here, when the Professors of the College waited upon me to pay their respects, they were received in ceremony, and sat at the window. The room is both higher and also larger than those below: it has two projecting windows; and the whole floor is so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street.

In such an upper room—secluded, spacious, and commodious—St. Paul was invited to preach his parting discourse. The divan, or raised seat, with mats or cushions, encircles the interior of each projecting window: and I have remarked, that, when company is numerous, they sometimes place large cushions behind the company seated on the divan; so that a second tier of company, with their feet upon the seat of the divan, are sitting behind, higher than the front row. Eutychus, thus sitting, would be on a level with the open window; and, being overcome with sleep, he would easily fall out, from the third loft of the house, into the street, and be almost certain, from such a height, to lose his life. Thither St. Paul went down; and comforted the alarmed company, by bringing up Eutychus alive.

It is noted, that *there were many lights in the Upper Chamber*. The very great plenty of oil in this neighbourhood would enable them to afford many lamps; the heat of these and so much company would cause the drowsiness of Eutychus at that late hour, and be the occasion likewise of the windows being open.

Before leaving Haivali, I dined with the Masters of the College; when they presented me with a list of upward of seventy names of their Scholars, who had agreed to subscribe, according to my proposal,

to the Editions of the Greek Bible (Septuagint) now printing at Moscow.

During dinner, our conversation was interesting, and, I hope, truly profitable. To me it was very gratifying to hear Gregorius so warmly second the objects of the Bible Society. "We know," said he, "that there is a time foretold in Prophecy, when *the wolf shall dwell with the lamb, and the leopard shall lie down with the kid;* when *nation shall not rise up against nation, neither shall they learn war any more:* and the account of what is effecting in Great Britain, Russia, and the East Indies, promises fair for its accomplishment. We know that the Gospel is in its nature made to be universal. May we hope that the Turkish New Testament will have the effect of softening our present Masters!"

GREEKS AT SCIO.

Tuesday, May 26, 1818—From Haivali, I proceeded, in the same caïque, to Scio; where I arrived early this morning, reaching the harbour at six o'clock.

Nothing can be more beautiful than the approach to Scio at this hour. There is a tract of eight or ten miles along the shore, reaching inland two or three miles, fertile in every rich production. In the back ground, the Island rises into lofty, craggy rocks. The light of the rising sun, gradually descending down the mountains, reminded me of that image —*To you that fear my Name shall the Sun of Righteousness arise, with healing in his wings.* The sun was risen upon Scio when we entered the harbour. Here is a lighthouse on each side, as at Mytilene; and a respectable number of small shipping. I was surprised at being put into quarantine; a

thing which I never expected in the Turkish Dominions. The form lasted, however, but an hour; at the end of which a person came to tell me, that he was ready to conduct me, as soon as I landed. They had received notice at Smyrna of my visit. On being released, I had to pay a Turk one piastre. I was then taken to the house of Sig. Giovanni Vlastòz.

This city was built by the Genoese; and is far superior to any thing that I have seen, in these parts, out of Malta. The houses are, of well-wrought stone, spacious and high; and the streets tolerably clean. I felt, at once, that I was in a place of a new character. I carried my Letter of Introduction to Professor Vardalachus. He was born in Egypt: his father was a Sciote. In Egypt, the Greek Patriarch took care of his education: he has also studied at Pisa and Padua. He is about sixty years of age; a very calm and sensible man. He has been here two years. He was formerly a Master of the School at Bucharest.

From Professor Vardalachus, I went to call on Professor Bambas. He is about forty-five years of age; a prudent man, versed in the world. He studied nine years at Paris, with Koray; and was, he tells me, near going to London, to translate the Scriptures into Modern Greek. He has been here about three years.

In the course of the morning, I attended the Lecture of Vardalachus. He performs his office admirably. There were about seventy Scholars present. They construed Thucydides and Plutarch into Modern Greek; thus studying the Ancient Classics, and purifying their own language at the same time.

I then went to see the New Library. The books are not yet put up, but they tell me they have 4000 volumes.

I have already been struck with the levity of the Sciote Females. It is one of the few places in Turkey in which they enjoy great liberty.

Wednesday, May 27, 1818—I came to town, to hear the Lectures. Vardalachus had seventy-five Scholars. He appears, from his Lectures, to be a man of very sound under-

standing, pure taste, and calm temper—a very Socrates. Of the Ancient Authors, he says, that Lucian is the most easy to render into Modern Greek.

I afterward attended Professor Bambas. He was lecturing on chemistry; oils, soaps, &c.—a useful subject in this country. He had only five Scholars. Some, however, have gone forth into the world.

The Professors tell me that the grand Visir sent persons very narrowly to examine whether they had any Church in the College; as it is not permitted to the Greeks to build a Church without a Firmân.

This School has now been established about thirty years. Thus one entire generation has uninterruptedly enjoyed the opportunity of education, and I hope it will flourish many years: but they were lately troubled by the Visir; who, having heard that Bambas taught Chemistry, (see what reason they have to fear their own tale-bearing countrymen!) sent an Envoy from Constantinople. Bambas was afraid. However, the Envoy was publicly received, with due honours, in the School; where Bambas performed some of the most brilliant experiments. The Envoy was pleased, and afterward, privately, sent him twenty florins.

There is an exiled Visir now living here.

Friday, May 29, 1818—I walked, this morning, to town, to attend the Lectures. I first heard Apostolus, the Third Master. He had seventy Boys present. They were all reading Plutarch. He taught well. They construed and parsed; each standing up in turn.

I next attended Vardalachus; who improves on me every time. He has much modesty and ripe knowledge united. He can read and speak Arabic, being an Egyptian; but it is thirty years since he was in that country. He tells me, that, among the Christians in Egypt, there are no good Arabic Teachers. In Syria, there are. He greatly approves of the Bible Society: but he would not take a step which Bambas did not.

I then attended Bambas on Chemistry. He had four Scholars.

The School established is quite distinct from the Go-

vernment. It is supported entirely by the merchants of Scio. These, in whatever part of Europe they may be, furnish their quota of contribution. This is quite voluntary; but a great point of honour among them. The funds are raised by a kind of voluntary tax upon their gains in commerce. It is observable, that all the Schools in Greece are supported by voluntary contributions, and are free. Four Superintendants are appointed every year; with whom rests the management of the funds, the improvements, and in general the arrangements of the School. They have lately built a new Library, with rooms attached to it, to serve as a kind of News-rooms, &c. On this building they laid out 30,000 piastres; more than 1000*l.* sterling. The houses, Schools, &c. belong to this voluntarily-associated Public—known by the name Τὸ Κοινὸν. It was a good while before I could make out what they meant exactly by Τὸ Κοινὸν. The Masters must always live in the city, except for two months and a half of vacation—from June 15th to August 31st; during which period, friends in the country are glad to see them. There are between 500 and 600 Scholars; about 100 of whom are Foreigners.

The Sciotes have sent three of their countrymen to study at Foreign Universities: one to Paris, one to Vienna, and one to Padua. The other day, Vardalachus informed me, that Demetrius Alexandrinus is the Editor of the "Literary Telegraph" at Vienna. This is a more modern Greek Newspaper. The "Literary Mercury" was begun in 1811. The Editor understands English; and gives the Greeks information of all our improvements, Societies, &c. Till I knew this, I was surprised to find the Greeks so conversant with our New System of Education, the Bible Society, the expedition to the North Pole, &c. One of these Gazettes I have seen wholly occupied by an abstract of the last Report of the British and Foreign Bible Society.

We rose to accompany one of the party to the house of Signor Rothokonakis. This Gentleman has done more than any other individual for the benefit of Scio—rather, he and his brothers, for there are three of them: they have been very successful in business. He has procured a Library of 1700 volumes—most of them historical, with many excellent religious works. But, alas! how they confound things! Here are all Voltaire's Works! This Library they intend to open to the public, that the country, as well as the town, may enjoy such an advantage. They mean also to build a News-room. On the Table lies the "Literary Mercury" of Vienna. These are the publications which will help to enlighten Greece. They have at Vienna three Greek Newspapers: one for Politics, and called the "Greek Telegraph;" the other two devoted to literary subjects—the "Literary Mercury" and the "Literary Telegraph."

The Sciotes have much intercourse with other places. It is customary for the head of the family to be absent four or five years, at various cities in Europe; such as, London, Leghorn, Vienna, Constantinople, Moscow, Odessa, &c. They always leave their wives and children; but come at intervals, to spend some time with them. This is their commercial life. There may be as many as 250 Sciotes now in Europe in this way.

The retiring age may be fifty, especially if they have been successful in business; or if they have a grown-up Son to go abroad, and keep up a foreign house for them. Seventy, or seventy-five, may be considered as the term of life; though, in the country, many natives live longer. The respectable

part, therefore, of the community may here be considered as retired merchants. In the winter, they associate together in the city: in the summer, they take their ease in the country. The number of houses in the city may be about 2500; and in winter the number of inhabitants may be from 15 to 20,000. Although in Scio there is little or no trade, yet, from their foreign connections, the merchants are much interested in commerce.

It strikes me, that if a Missionary were appointed for Scio, and had an active and intelligent wife, she would have a sphere of great usefulness. If he were unmarried, he could not so well become intimate in families, the head of which may be spending his three or six years in Europe. But his wife might be a most welcome visitor, and very useful.

Till the Schools were established, the Children were entirely under the Mother's charge; and still, in a great measure, are so: yet the females have, as yet, very little education.

One Sunday Afternoon, Professor Bambas and myself passing a large house, or rather barn, we observed it full of Young Men and Women, spending their holiday in dancing: *and the pipe, and the tabret, and the harp are in their feasts; but they regard not the works of the Lord, neither consider the operations of His hands.* It is truly affecting to see how far these countries have trod back their steps to Heathen Vanities.

I did not fail to visit Plato—the learned Bishop of Scio. He asked me many questions respecting our Church—whether our Bishops and Priests may marry, and how often they might marry. He

seemed fully persuaded that our customs were agreeable to the purest antiquity. He desired me to explain the difference between Calvinists and Lutherans. He, like the Bishop of Smyrna, inquires about the Western Churches, with an apparent feeling of superiority; such as, probably, many Members of the Western Churches would feel in inquiring about the Eastern. He was also very inquisitive about our Episcopal Church; and about Presbyterians, Independents, and Quakers.

We had much interesting conversation on Constantinople, which he knows well.

The topic of the Bible Society I always found to be a relief and a help in conversation. The Bishop firmly expressed his persuasion, that the Bible Societies could not injure, but must greatly benefit, the cause of Christianity in the world. To much of what I told him, he answered, very sharply, "I know that! I know that!" But as I went on with the account of Russia, and the Translations in India, his wonder rose: he had no conception of the rapid progress of the Cause. I told him of the Turkish Testament, of the King of Persia, &c.; and of the probability that England on the one side, and Russia on the other, would never let the matter rest; but said that it was to be regretted, that the Christian Church, into whose language the Scriptures were first translated, should be without the Bible in their vernacular tongue. He felt the subject, and heartily wished to see all the Scriptures translated into Modern Greek.

He inquired about the Church of England, on topics such as these—how we administered the Sacrament, evidently with some prejudice on his mind;

and asked particularly whether we did not throw away the fragments that were left of consecrated elements. He asked also whether our confession is individual and personal. When I had repeated to him our General Confession—"But," said he, "for example; if a man steal, how do you discover the fact?" I answered, that we had a Police. He seemed to think the Priesthood better than the Police, for such purposes.

While I was visiting Professor Bambas, a fine lad, of the Island of Santorin, was brought in by his parents, to be entered in the School. They brought a present in their hand, of some choice wine of Santorin; but Bambas informed them that the Masters were forbidden to receive presents.

I then attended the Lecture of Joannes on Mathematics. He had only three or four Scholars. The Lecture was on Spherical Trigonometry.

It is amusing to see the ways in which oppressed genius breaks forth. They have a great fashion, at present, of giving their children classical names. You meet with Calliope, Euterpe, and others of the Muses. One in Scio is going to baptize his daughter Anthepe, having discovered that that was the name, in very ancient times, of a Queen in Scio.

The population of Scio is about 130,000. That of Mytilene is not much more than half, though the Island is much larger. Scio contains sixty-two villages, which produce almost as many different wines. One, in particular, called Homer's Wine, is excellent. The common labouring people are very industrious. The soil is rocky; though, near the city, it seems fertile. There are about 4000 Roman Catholics, with a Bishop:—lately, some Tracts were circu-

lating; one in French, on Eternity, printed by the Religious Tract Society: the Latin Bishop immediately suppressed it among his flock. There are about fifty Jews: in time of disturbance, when they were ill-treated by the Christians, they fled for safety into the Castle:—the castles in Turkey are frequently large enough to contain a small neighbourhood:—here these Jews have ever since remained.

In the year 1809, when about to visit Scio a second time, the Author was prevented by various circumstances. Corresponding, however, with Professor Bambas, he received from him a folio sheet, in Modern Greek, printed, in August of that year, at Scio. This sheet was entitled "Compendious Exposition of the Organisation of the Public School in Scio, and of the Method of Teaching." The number of Masters on the Establishment is stated to be fourteen, and the following to be the subjects taught:—

Theology, Grammar, Latin, French, Turkish, Painting, Logic, Metaphysics, Rhetoric, Moral Philosophy, Ancient History, Mathematics, Arithmetic, Algebra, Geography, Mechanics, Optics, Experimental Philosophy, and Chemistry.

The following description is given of the method of Classical Instruction. The Author saw this in action, when he was in Scio:—

The Master first reads so much of the author in hand as he intends to explain. After the reading, he construes the passage aloud, making remarks of a critical nature on each word in the text. After this interpretation and these remarks, he goes again over the sense of the writer, in the way of paraphrase, using common Greek words, and modern synonymous phrases. He then draws three lots; and the Scholars, on whom the lots fall, repeat, one after another, the paraphrastic

explanation which they heard from him; and, afterward, all in the class write it down. When they have all written this explanation, the Master draws a fourth lot, and corrects the written exercise of that Scholar on whom this lot falls, publickly noticing the errors and his correction of them; after which that Scholar reads aloud his corrected exercise, by which all the rest correct their errors. After this correction, the Master adds further critical illustrations, which they write down and shew to him on the following day.

It will be obvious from this statement, that the study of the Greek Classics was pursued at Scio with peculiar accuracy. By the method here described, every Scholar was called, in turn, to take his place in public exercises: the Master having put all the names at the beginning of his course into one box, as the names of each day were drawn he put those names aside.

GREEKS AT ATHENS.

On returning from Smyrna in the year 1818, the Author had an opportunity of paying a short visit to Athens, and of obtaining some information respecting the Southern Islands of the Archipelago.

In his walks at Athens, he had the benefit of the observations of an intelligent Greek, named Rivalaki.

A few extracts from the Journal of this visit here follow:—

In walking with my guide from the city to the Piræus, I was surprised, on asking how many Churches they had, to be answered, about 300; while the population is about 12,000 or 14,000: but, in this number, he included every little Altar and Oratory, which, when Paganism was abolished, the Primitive

Christians re-consecrated. They gave to these places names of easy transition. Thus, the magnificent Temple of Minerva, on the Acropolis, was dedicated by the Christians to "The Wisdom of God." The country is full of such little consecrated places. In the city, there are only about Thirty Churches really used, and about Thirty Priests.

My companion pointed out the leading features of the scene: The mountains of Hymettus, Anchesmus, Lycabettus, and Pentelicus, from which much of the marble comes—the course of the rivers Cephisus and Ilissus, in the summer months almost entirely dry—the two spots concerning which it is disputed, which is Mars' Hill; but on one of which there can be no reasonable doubt but that it must have been the spot from which St. Paul preached—and, at a distance, among the olive-groves, the supposed site of the Academy, where Socrates and Plato discoursed.

We then parted: and I pursued my walk alone; often pausing to gaze upon the surrounding scenery, and connect with it ideas of ancient times. "Is it possible," I often thought within myself, "that Cambridge, which now feeds on the harvest that ripened in this spot, should ever become desolate, semi-barbarized, and forgetful of her great men!" In thinking of such changes of this mortal life, I was more than ever impressed with the utter insufficiency of Science, Learning, and Liberty, to preserve the existence of a State. It is Religion, and that too the Christian Religion, which alone contains in it the seeds of social order, happiness, and stability. For this, we look mainly, under the blessing of God, to our Clergy—from our Clergy, to their source, our Universities. But if our ambitious Youth, who delight there—"inter sylvas Academi quærere verum"—should limit their inquiries to Newton or Aristotle—should they, like Pilate, barely utter the question, *What is Truth?* without waiting and listening long to hear the answer from the lips of Him who spake as never man, not even Socrates, spake—should they thus grow up into nothing better than respectable, learned, gentlemanly Clergymen—then England might, in a few generations, become what Attica is now; and, having received a richer

talent, would more justly deserve her doom. These thoughts rushed with overwhelming and painful force upon my mind, as I paced along, over the very ashes of the illustrious dead. It needs but to name them, to feel a vision raised of all that is most excellent, in political skill, martial and naval glory, oratory, philosophy, discourse, poetry, sculpture, painting, architecture!—Now "they know not any thing, neither have they any more a reward!"

There are Nine Englishmen visiting Athens, besides ourselves; three of whom are *Artists*, sitting beneath umbrellas, taking plans and drawings. They have already been one year from England; and they will be another year out, exploring Greece and Italy. Do not such men shame Missionaries; or, rather, some who remain at home, but should become Missionaries?

At length, we come to the Stadium; so admirably adapted by nature for the purposes of athletic games. It is a very small oblong plain; bordered, on the two sides and at one end, by small hills of very gentle slope; so that many thousand spectators might sit, with convenience and ease, to behold the contest. But where are the panting rivals?—where the eager throng of spectators? How mute is every thing! Here are none to applaud—none to burn and strain with emulation! Only a few men, of another country, stumbling along the stony soil of the plain, or toiling up the side of the hill, faint with the morning sun of June.—(1 Corinth. ix. 24—27.)

It is needless for me to describe with minuteness, what other travellers have described before; or to attempt to express the rapture and amazement which fill the mind, at the sight of these confused piles of ruins. The havoc of time and war has been most prodigal. Massy fragments of marble, of the finest form, seem to have been tossed about, as if the sport of the children of the Giants. Whoever has set foot on the Acropolis, or has observed how antiquities are scattered about in every lane and nook of Athens, will understand the vivid picture drawn by Jeremiah in the Lamentations—*The stones of the Sanctuary are poured out in the top of every street.* Still there are vast remains of majesty and beauty.

In the Temple of Theseus, the Author observed the graves of three of his countrymen—Tweddell, Gott, and Watson; and to these he understands a fourth has since been added. This Temple, one of the most ancient and at the same time most perfect, built in the time of Conon, is now used, in fact, as a Greek Church.

The Temple of the Winds, a small octagon building, is now used by the Mahomedans as a Mosque. I had formed a slight acquaintance with the Sheik of this Mosque. He is one of the Dervishes, of whom there are five in Athens. He wears a green turban, but has not been to Mecca. He has a wife and two children—a boy and a girl. The girl, about five years of age, was standing by him; and when the door of the Mosque was opening, began dancing about, crying "Allah, Allah!" His wife, he tells me, is at Negropont, where they have had the plague many months. On my expressing surprise that he should send her to such a dangerous place, he answered, by the usual motion of indifference, gently tossing his face upward, and coolly adding Θεὸς, "God!" implying their passive notion of predestination.

In Athens, and in all these parts, many of the Turks can speak Greek: at Smyrna, they cannot; and affect to despise it.

In the Mahomedan School, cards were hanging about on the walls, with short sentences beautifully written in Arabic. I visited the Greek School also; and enrolled myself a Member of the Literary Society. I saw in the Catalogue many Cambridge Names which I knew. They have a very good Library, of 700 or 800 volumes.

There are no Jews at Athens, but many in Livadia. There are about ten Catholic Families here; and one Capuchin Priest in the Convent, to take care of them.

The Author left Athens with regret; and in the highest degree gratified with the visit. On passing through the olive-groves and vineyards, he had, at one turn, by the favour of the setting sun,

the most lovely view imaginable, of the Acropolis and the venerable Parthenon. It is not difficult to conceive the blind devotion and rapture, with which a Pagan, returning to his native Attica, would gaze upon that scene.

With such feelings, however, the Author is not unwilling to contrast those emotions, with which a Christian cannot fail to revert to the Apostolic Labours which this spot once witnessed. Having had occasion, during his short stay at Athens, to go, on Sunday, from the city to the Piræeus, in order to preach on board H. M. Ship, Wasp, then lying in that harbour, the following train of reflections occupied his mind in his solitary walk thither, and led to the sentiments which he then blended with the course of his Sermon.

How little this looks like Sunday! The Greek Liturgy was performed in the morning—traffic is now going on. I meet the common people driving horses into the city, laden with barley; and groupes of Turks on horseback flourish by, with carnation-flowers in their turbans.

I preached on board the Wasp Sloop, from 1 Cor. i. 26, 27. I will extract a passage from the Sermon, as it is the sequel of my feelings in the morning.

"After all our reasonings, however, whether we can account for it or not, such is the plain historical fact—*Not many wise men after the flesh, not many mighty, not many noble were called.* They were, indeed, invited, but they did not come to the marriage-supper of the King's Son.

"Let us for a moment survey the scenery which now surrounds us; and be reminded, that, in this very spot, Athens once boasted her Orators, her Statesmen, her Philosophers; and gave precept and example to all that then could be called the civilized world. Yet, in this very spot, when St. Paul *preached to them Jesus and the Resurrection,* they said, *What*

will this babbler say? and others exclaimed, *He seemeth to be a setter-forth of strange gods.* Let us reflect what scorn was thus thrown on the cause of Christ Jesus—*that only Name given under heaven whereby we must be saved*—our only hope of pardon—our grand motive and help to a life of holiness—our sure friend in the hour of death and in the Day of Judgment—even Jesus, in whom the Father *is always well pleased*, had, in the sight of the most enlightened Athenians, *no form nor comeliness that they should desire Him.* All their philosophy ended in this, that they did not receive Him, *in whom are hid all the treasures of wisdom and knowledge.*

"What shall we say to these things? We must acknowledge the insufficiency, or rather the depravity and perversity of human reason. We must bend ourselves low before the Altar of Revelation; and learn, from our Bibles, what we are by nature—what we may be by grace. We must see the necessity of praying that God would vouchsafe us the teaching of his Holy Spirit, *that we may know*—even that we may KNOW *the things which are freely given unto us of God.*"

The morning of our departure, very early, some of the Ship's Company went to cut wood at Salamis. That scene of brilliant atchievement is now deserted. Any man may lift up his axe, and take what quantity of wood he pleases. Higher up the Gulf, you view the hill, from the summit of which Xerxes surveyed his million-and-a-half of slaves—not soldiers. With what sensibility have we often perused, in Herodotus, the pathetic touch of nature recorded of that "Purple" Barbarian. He gazed on his innumerable troops that passed in review before him, first with the raptures of pride, "but after that he wept." He wept—as he confessed—to think that not one of that multitude would, after a hundred years, be alive on earth. How may the Christian weep, to think of the millions that have since died

without hearing of Christ—to think of that immense tide of millions which is, at this present moment, rolling onward to eternity!

GREEKS AT HYDRA.

From Athens, the Author proceeded to Hydra. This small Island has acquired, at the present juncture, peculiar importance. The character and circumstances of the Island will appear from the following extract of the Journal:—

Hydra, like many other towns built on the barren and mountainous parts of Islands of the Archipelago, glitters to the eye, at a considerable distance, with its white houses. On a nearer approach, this town discovers itself to be one of the newest and neatest in these parts. The state of the streets we had no opportunity of examining, as we were in quarantine; but the aspect of the town is very imposing. It is built on a steep ascent, and sweeps to the right, between an inner concave line of mountain, and a hill standing in the fore-ground.

We spent rather less than an hour at the barrier, during which I collected a little information. There are about 3000 houses; and probably not less than 20,000 inhabitants, all Greeks. There were fourteen ships in harbour: it is said that the people have 200. They correspond, at present, chiefly with Malta, Leghorn, and Trieste. The Island is so entirely barren, that it is indebted to the Morea for vegetables and live-stock. It is in the Diocese of the Bishop of Damala. The harbour is deep water, but small; so that, in bad weather, they are sometimes obliged to run to the opposite coast. The town is built of substantial native stone. While we were there, they were giving notice, by loud cries, that they were going to blow up some rock; and, a minute or

two after, we witnessed the explosion. The houses have generally two stories, and are very well built and white-washed, so as to have a handsome appearance; street rising, by a rapid ascent, above street. Our pilot says, that, sixteen years ago, there were not above 300 houses on the island. During the late war, the people rapidly rose, by carrying corn from Odessa to Spain for the use of the army. Some are very rich indeed. They build very fine vessels, and trade as far as the West Indies. They are attempting a School. Here they live, unmolested by the Turks; excepting that they pay a smart tribute for the privilege of governing this little rock entirely in their own way.

GREEKS AT MILO.

In this part of the voyage, a pilot from Milo was on board, who is also the English Vice-Consul for that small island. He was an elderly man, and well acquainted with these parts. Some notices of the information derived from him are here retained:—

There are, at Milo, about 300 Families and Twelve Priests. There is a small School, of perhaps twenty-five Scholars; but nothing that deserves the name of learning. The Bishop has his chief residence at Siphno, and has Eleven Islands in his Diocese; namely, Milo, Kimolo, Mycono, Astupalea, Polycundro, Sieyno, Neo, Anaphi, Amorgo, Serfo, and Siphno. At this last island they have a Schoolmaster, a layman, named Nicolas, with about sixty Scholars.

The Bishop has been absent now a year at Constantinople, and is Treasurer there to the Greek Church. It is thought that he will obtain a larger Eparchy.

I took down also the following Bishoprics. The Bishop of Noxia resides there; and has also Paros. Zea and Thermi are under one Bishop, who resides at Zea. Andro,

Tino, and Syra are under one Bishop, who resides at Andro.

I gave our pilot a full account of the Bible Societies of England, Russia, and the World. He is intelligent enough on the subject. Of his own accord, he mentioned that Voltaire has done a great deal of harm in these parts. I listened to his observations, and then turned them into an argument for Bible Societies—thus: if a man should come into a Court of Justice, and speak all manner of evil against another, would you not give the other a fair hearing, in his own defence? Thus Voltaire spoke bitterly against Christ, and he has been heard by the Greeks; for his works are among them in a tongue which they understand: now let Christ and his Apostles speak in a language understood by all.

On Belle Poule, a small island about two miles in circumference, he says there lives a Monk called Gregorius, who just grows corn enough for his own consumption, has a hand-mill, &c. and lives alone in the island. Occasionally, he goes to the adjoining islands and preaches. The Pirates came upon the island once: but, instead of hurting the holy man, they received such a lecturing from him as made them tremble.

MISCELLANEOUS REMARKS.

INTELLIGENT persons assert that the common people, in general, among the Greeks understand much of the Gospels when read, excepting that of St. John, which, as the Writer has heard the Learned express it, treats of "high matters:" the HISTORY of Christ they understand pretty generally. How satisfactory is it to most men, to content themselves with a historical belief of Christianity; and to pass by heart-searching passages, such as may be found in the

Third, the Fifteenth, and other Chapters of St. John's Gospel, as if they were abstruse parts of Theology, safe only in the hands of the Learned!

It is permitted to Laïcs, sometimes, but very rarely, to preach to the people; but only on moral subjects, not on Articles of Faith.

The principal master of the College at Haivali was very inquisitive about our English Customs; such as, whether one Minister might interfere with the functions of another—how we communicated—whether we had Consecrated Elements always ready for the sick—whether, the Sunday after a person's death, we have a Commemorative Prayer for him—how our Clergymen are paid. I described the case of a Curate preaching two Sermons a week, with a stipend of 100*l.* a year. This seems to them a great sum, for they have little idea of the rate of expense in Great Britain. I described the case, however, again, as very general: and, as I perceived what had struck them much, I again laid great stress on our *English* Prayers, and on our two or three Sermons on a Sunday. In these countries, a Sermon is an harangue; and they preach very seldom: but I made them understand how minutely our Preachers enforce the Doctrines and Precepts of the Scriptures, many of them preaching with the Bible before them. I drew no comparisons; but left them to do this. I think my account had some effect; for they had a good deal of quick talking among themselves in a low voice, so that I could not understand.

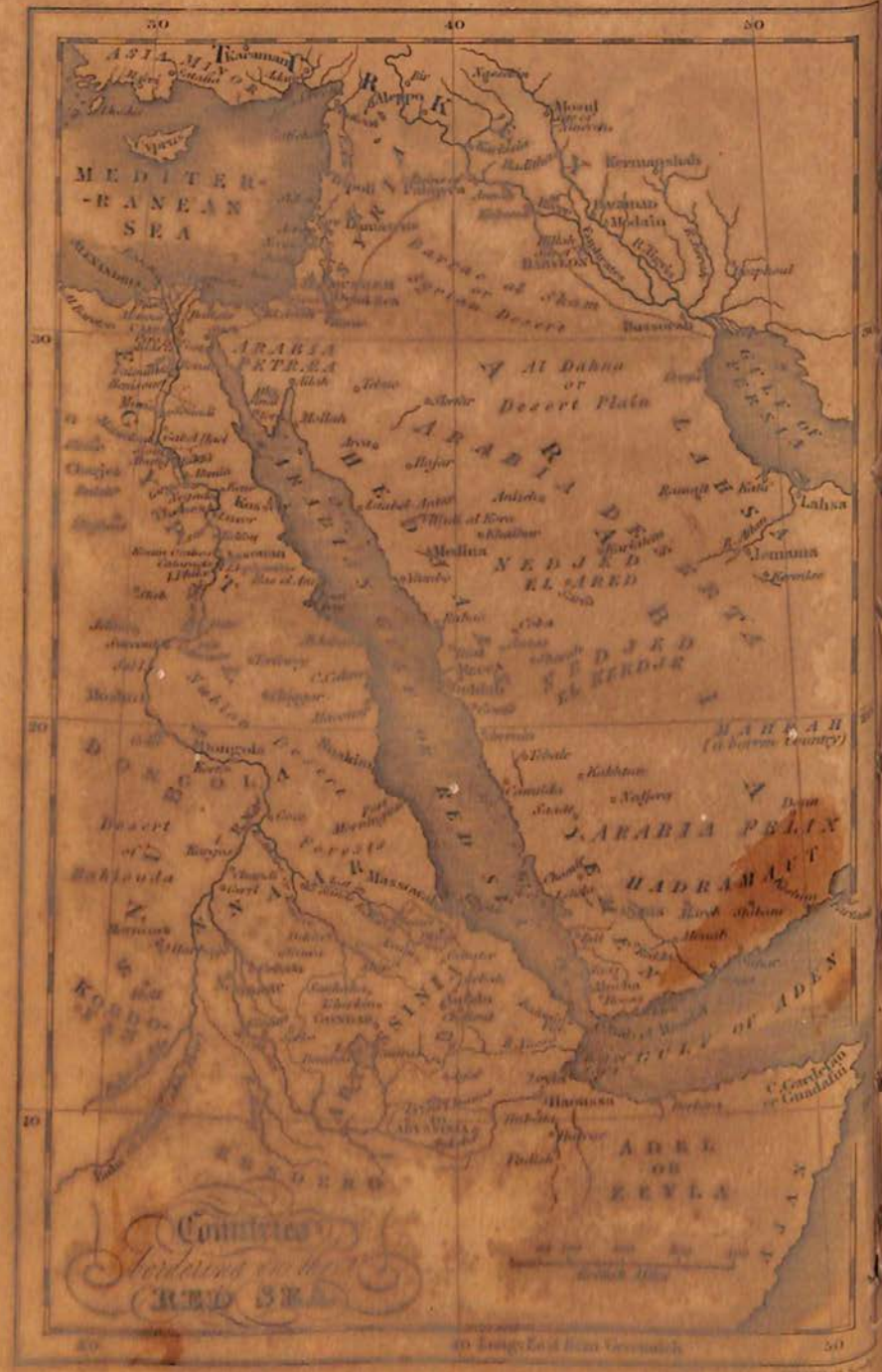
The mode of supporting the Clergy, in some parts of Greece, is said to be this:—Every Church has a certain property in houses or lands. The persons

who constitute the regular Congregation or Parish, and who, as such, enter their names in a book appropriated to that purpose, elect certain Superiors, who take care of the receipts; and, with them, pay the monthly salary of the Priest and the expenses of the Church; such as, wax, oil, dresses, books, &c. The Priest has a house rent-free; generally, however, very small and poor. Some of them have private property. At particular Services, such as Baptisms, Marriages, &c. extra fees are given. On an average, a Priest may have, besides his house, eight or ten dollars per month—2*l.* sterling, or upwards. They live but indifferently. The people, however, bear an affection to the Clergy, if they maintain any thing like a fair character. It is dangerous to insult them: the people would resent it. A Jew once striking a Priest, he was killed immediately.

With respect to the manners of the Clergy, what may be the case at Constantinople I do not know. I have heard, however, that Ecclesiastics mingle there much more in promiscuous company, than they do in other parts. In those which I have visited, they have not much appeared in company: in parties of pleasure, they would be considered out of their place; and, to appear at Balls or at the Theatre, would be a public scandal. Their dress is, in fact, a hindrance to their mixing indiscriminately in society: they are never seen but in a clerical costume; and always wear their beards.

Many persons, respectable for their rank and station, do not well understand Ancient Greek. A Gentleman, who was shewing me a Greek Psalter, observed that the language appeared to him very

sublime, so far as he could enter into it; but, though he had been obliged to learn it in his youth, he could not enter much into it. In fact, as soon as boys at School have learned the first book, answering to our Spelling-Book, they are put into the Psalter; which they are required to commit to memory, because it is used in the Churches, though they have very little comprehension of the meaning. How inveterate is the prejudice against the most natural and efficient mode of learning! The great body of the people, in consequence of this mode of instruction, cannot understand the Prayer-Book, nor the Epistles; nor of the Gospels any thing more than the general drift of the historical parts and of the Parables.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Medain
Bagdad
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Desert of Syria
Damascus
Palmyra
Alexandria
ARABIA
PETREA
Al Dahna
or
Desert Plain
ARABIA
Mecca
Medina
NEDJED
EL HARED
Lahsa
Yemama
Karnak
Suez
Cairo
Memphis
Gaza
Jerusalem
Hebron
Bethlehem
Jericho
Dead Sea
Sea of Galilee
Damascus
Palmyra
Euphrates
Tigris
Persian Gulf
Bussorah
Bagdad
Mosul
Nineveh
Aleppo
Orontes
Antioch
Tarsus
Alexandretta
Cyprus
Rhodes
Candia
Malta
Sicily
Naples
Rome
Venice
Constantinople
Black Sea
Caspian Sea
Volga
Don
Dnieper
Vienna
Danube
Ratisbon
Munich
Augsburg
Strasburg
Paris
Rhine
Seine
Loire
Rhone
Marseilles
Lyons
Geneva
Switzerland
Italy
Germany
France
Spain
Portugal
Gibraltar
Barcelona
Madrid
Lisbon
Cadiz
Seville
Granada
Valencia
Toledo
Burgos
Pyrenees
Alps
Apennines
Carpathian Mts
Hungary
Transylvania
Poland
Warsaw
Cracow
Prussia
Berlin
Dresden
Leipsic
Hanover
Brunswick
Frankfort
Mayence
Cologne
Bonn
Coblentz
Treves
Metz
Nancy
Dijon
Lyons
Avignon
Nismes
Montpellier
Toulouse
Bordeaux
Nantes
Rennes
Brest
Cherbourg
Caen
Rouen
Dieppe
Calais
Boulogne
Dunkirk
Ostend
Antwerp
Brussels
Liege
Namur
Ghent
Bruges
Amsterdam
Rotterdam
Utrecht
Leyden
Haarlem
Zuyder Zee
Groningen
Embden
Oldenburg
Bremen
Hamburg
Lubeck
Rostock
Stettin
Dantzic
Konigsberg
Memel
Riga
Revel
Petersburg
Moscow
Smolensko
Kiev
Odessa
Crimea
Sebastopol
Azof
Taganrog
Astrakan
Caucasus
Mt Ararat
Erzerum
Trebizond
Sinope
Amasia
Angora
Brusa
Nicomedia
Constantinople
Gallipoli
Adrianople
Philippopolis
Sofia
Belgrade
Semlin
Buda
Pesth
Presburg
Olmutz
Prague
Carlsbad
Egra
Nuremberg
Ulm
Constance
Basle
Berne
Geneva
Turin
Milan
Genoa
Florence
Leghorn
Pisa
Ancona
Rimini
Ravenna
Bologna
Modena
Parma
Mantua
Verona
Trent
Innspruck
Salzburg
Linz
Passau
Ratisbon
Augsburg
Ulm
Stuttgart
Heidelberg
Mannheim
Carlsruhe
Strasburg

EGYPT,

MORE ESPECIALLY IN REFERENCE TO THE

Coptic Christians.

IN the remarks which here follow on the different parts of Egypt, and which were made in the course of Two Visits to that country, the first in 1819 and the second in 1820, the State of the Copts, as being the Dominant Christian Church, will be found most prominent. As, however, observations occur which have reference, not only to the condition of Mahomedans, but to that of Greeks, Latins, and Armenians, in Egypt; this part of the Volume will follow a geographical order. It will be introduced by a retrospect of the History of Christianity in this country, from the period when it became oppressed by the Mahomedans, and assumed that form which it retains to the present day.

PREDOMINANCE OF THE COPTIC CHURCH.

IN studying the History of Christianity in Egypt, after having surveyed its progress and happy effects during the earlier ages, we shall arrive at a period, which seems to have given to the Church in that country a character maintained by it to the present day. Heresy, after many vicissitudes, sometimes predominating in the Court of Byzantium, at other times wandering in the banishment of the Oases,

alternately distracting the repose of Provinces and defying the anathemas of General Councils, fixed, at length, her head-quarters in Egypt. Having survived the attacks of the last General Council, she has maintained her existence for nearly one thousand years, partly in various Churches of Syria and Mesopotamia, but principally, and in a more consistent and permanent form, in the Coptic Church.

For the origin and character of the Monothelite and Monophysite Sects, the Reader is referred to various Authors below*. But before we enter on the account of the present state of Egypt, it will be useful to trace, in a brief Historical Sketch, the circumstances which have given such pre-eminence to the Coptic Church in Egypt. Painful pre-eminence! —inasmuch as it has been accompanied with its proportionable share of woe.

The following notices, chiefly abstracted from the History of the Patriarchs of Alexandria by Eusebius Renaudot, will present to the Reader a view, both of the circumstances which established the Coptic as the

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* It is painful to Christian feelings to refer the Reader for information on this subject to Gibbon's History (Chapter 47th); where, however, he will find—mingled, it is true, with all the ridicule which Scepticism could throw upon so melancholy a recital of Ecclesiastical Disputes—much careful elucidation of these various controversies: and where he is dissatisfied with the account of the Historian, he may refer to the Originals cited in the Notes. A more agreeable and compendious statement relative to this subject will be found in a very small volume of La Croze, entitled, "Histoire du Christianisme d'Ethiopie et d'Arménie," the First Book of which is exclusively dedicated to this topic.

Consult also, on the errors of the Abyssinians relative to the Incarnation, Le Grand's Tenth Dissertation, subjoined to his edition of Lobo's Travels in Abyssinia.

Dominant Church, and of the sufferings which that people have at various times been called to undergo.

In the year of our Lord 639*, which was the 18th of the Mahomedan Era, Amrus, having subdued Palestine and taken possession of Jerusalem, entered Egypt with a large army; and, in three years, reduced the then powerful and splendid city of Alexandria.

Amrus found the inhabitants of Egypt divided into two factions. The one was that of the Romans, or Greeks, from Constantinople: not only were these men in the habit of obtaining the principal dignities in the Army, the Forum, and the Tribunals; but the chief part of the Military and of the Court were in fact Greeks, or of Greek origin; the law prohibiting Natives of Egypt from bearing offices of magistracy: all these Greeks, whose number exceeded three hundred thousand, followed the religion of the Melchites†. The other party consisted of Native Egyptians, called Copts—bearing that name in common, although of various origin; some being of Egyptian, and others of Nubian, Abyssinian, and even of Jewish extraction: all these followed the Sect of the Jacobites: of this body were the Scribes, the Husbandmen, the Artificers, and the Merchants; and, which was of more moment, among them was the majority of the Bishops and Priests.

Between these parties there was continual hostility; so bitter, that they never intermarried. By

* Some date this event 641.

† The Melchites, or Royalists, were so called on account of their implicit submission to the edict of the Emperor Marcion, in favour of the Council of Chalcedon.

frequent murders, they exasperated each other. The Copts were far superior in numbers. When Amrus invaded Egypt, the Greeks opposed him with a large army, and were often vanquished: but the Copts, when they had obtained terms of peace from him, on condition of paying tribute, assisted the Mussulmans against the Greeks, and expelled them from the province.

Such was the policy by which, in a crisis of three years, Christian Egypt fell into the hands of the Saracens. Amrus conquered by dividing his opponents; and of these he favoured the operative portion of the Egyptian Community; and removed those only, who, being accustomed to rule, might have harassed his Government. The subjugated Copts obtained, indeed, an effectual ascendancy over their rivals, the Orthodox Greeks; but these, no inconsiderable body, must have immediately weakened, by their expulsion from Egypt, the numerical, and, still more, the moral influence of Christianity. That interest has progressively languished, nearly to the verge of extinction. Supposing the number of Copts, at that time, to have been but 500,000 men—much too low a calculation—their subsequent reduction to a twenty-fifth part of that number, is a standing warning to the Church of the guilt and certain punishment of discord, perfidy, and schism.

The successful invader having courteously received the Coptic Patriarch, Benjamin, and confided to him the entire care of all the Christian Churches and People, proceeded on his conquests westward. A singular, we might almost say, a sarcastic, mandate was addressed by him to the Patriarch; whom he directed to offer up prayers for him, that, as he was

departing for Pentapolis and Interior Africa, God would place those countries under his dominion, as he had done Egypt *.

OPPRESSIONS SUFFERED BY THE COPTIC CHURCH.

CHRISTIAN sympathy is, nevertheless, due to those who suffered for the Name of Christ. Dishonourable as is the origin of that pre-eminence which the Coptic Church maintains in Egypt, yet this Church has endured many cruel buffetings for that Religion, which, with a mixture of many errors, it still professes.

The following facts, extracted from the Historian already cited, will illustrate, during a period of more than two centuries, the afflictions from which the Christian Church, in various Mahomedan Countries, has never been wholly exempt; and from which it perhaps never can be, where power is lodged in Mahomedan Hands.

Under the Patriarchate of Isaac, who governed the Coptic Church from A.D. 686 to 688, the following example of insult, by the Mahomedan Governor of Egypt, to their religion, is recorded†.

Abdel-Aziz, contrary to the example of his predecessors, began to vex the Christians; commanding to break all the crosses, both of gold and silver, which were used in the Sacred Offices, throughout the whole of Egypt. He commanded also to fix on the door-posts of the Churches blasphemous

* Renaudot Hist. Patr. Alex. pp. 162—164.
† Ibid. p. 178.

inscriptions, in which Mahomed was declared the GREAT APOSTLE OF GOD, and Jesus Christ the PROPHET OF GOD; together also with that trite saying in the Alcoran, GOD NEITHER BEGETTETH, NOR IS BEGOTTEN: to the deep grief of the Christians.

Under the Patriarchate of Alexander (A.D. 710—724), a very severe persecution of the Christians is related to have taken place. The intermediate agent, who appears to have been mainly instrumental to this persecution, exhibits a striking specimen of that treacherous and apostatizing spirit, to which professing Christians must ever be tempted, under an oppressive and hostile Government.

The eldest son of Abdel-Aziz, Prefect of Egypt, was Asaba; to whom he had committed the care of all public affairs, and who appeared likely to be his successor, and was on that account a terror to all; being cruel, rapacious, and vehemently an enemy to the Christians. He had admitted among his intimates a certain man named Benjamin, a Deacon, who explained to him the mysteries of the Christian Religion—interpreting to him, in Arabic, the Gospels, various books on Religion, and the Patriarchal Epistles; with no other object, than to find occasion of blaspheming, and to discover, especially in those Epistles, something which might imply reproach to the Mahomedans. He listened also to the calumnies of the Fire-worshippers, and of the Heretics against the Monks, as spending a useless life, eating and drinking. Having sent, therefore, one of his courtiers, Yezid, he commanded a census to be taken of all the Monks, and laid on them a capitation-tax of a piece of gold each, then for the first time imposed; and prohibited the admission, thenceforth, of any more into the Monastic Order. On the Bishops also, besides the usual tribute, he laid a fine of two thousand pieces of gold; to be paid yearly to the treasury. Benjamin, the Deacon, himself a Monk, instigated him to the ruin of the Christians: and, so grievous

was the persecution, that many abjured Christianity, and went over to the Mahomedans; among whom were Peter, the Prefect of the Thebaïa, and Theodore his brother; the son also of Theophanes, who was Prefect of Mareotis; Priests, and a great multitude of the Laity*.

The further persecutions and extortions, related to have taken place during this Patriarchate, are such as mark this period to have been one of peculiar distress to the Christians of Egypt.

But the events of the Patriarchate of Chail (A.D. 742 766, *circiter*) present a scene of still more imminent peril to the Church.

Hafif, the Mahomedan Governor, had commanded, that, throughout all Egypt, every person should repeat the accustomed Prayer of the Mahomedans; which amounted to a profession of their religion. They who obeyed were exempted from tribute. This was the occasion, to many, of abjuring the Christian Faith; to the great grief of the Patriarch, and the other Bishops, who endured severe sufferings.

The greater part of them left their Episcopal Seats, to betake themselves to deserts, and conceal themselves in Monasteries; where they entreated, with continual prayer, that God would have pity upon the Christians. Moses, Bishop of Wissim, exhorted the afflicted Christians to constancy; and when the principal men among them reported to him, that already twenty-four thousand men had abjured the faith, he consoled them with the assurance, that the persecution would soon have an end: which shortly after happened†.

The succeeding Patriarch, Mennas, is related‡ to have been treated with so great indignity, that he

* Renadout Hist. Patr. Alex. pp. 190. et seq.
† Ibid. p. 211.
‡ Ibid. pp. 237, &c.

and some other Bishops were compelled, for a whole year, to labour in the dock-yard of Alexandria. The occasion of this injury, and of the persecutions which accompanied it, was the treachery of an apostate Deacon, who had been rejected by Mennas on applying for the Episcopal Dignity. Something of the severity of the discipline of the Coptic Church appears in the treatment of this Apostate; who, on his desiring to return to the bosom of the Church, was utterly refused.

One instance more shall be cited, of the continual vexations suffered by the Coptic Church—not much differing, indeed, either in kind or in degree, from those already quoted; but illustrating, by very melancholy circumstances, the unsparing character of Oppression.

Under the Patriarchate of Sanutius, (A. D. 882,) Ahmed doubled, and even tripled, the tribute. He then sent for the Patriarch; who had recourse to flight, and wandered in desert places and distant Monasteries, suffering for six months, and during winter, the greatest hardships. The Prefect directed that the Superintendants of the Churches, and all their furniture and goods, should be seized and brought to the Divan, and the Churches of Caïro shut; so that the Christians had but one Church left for Divine Service. The Patriarch, at length, came secretly to Caïro; hoping, at his own peril, to obtain the opening of the Churches. He wrote to the Prefect, desiring security; and although he received only threatening Letters, he nevertheless, at night, filled with trust in God, placed himself at the gate of the Divan. The Prefect spoke kindly to him; and, after three days, required from the Church six

thousand pieces of gold. "Many," the Historian adds, "reduced hereby to the greatest straits, apostatized from the faith."*

It is not to be denied, that these times of persecution and distress were interspersed with frequent intervals of repose. There are certain limits of exaction, at which the Oppressor must occasionally pause, unless he aim at extermination. To abolish Christianity, does not appear to have been the object of the Mahomedan Governors of Egypt. The despised race of the Copts has been found, at all times, too useful to be extinguished. Extortion seems to have been the sole purpose of the severest of their oppressors; who applied the torture with unpitying hand, but still suffered the victim to breathe.

The Alexandrian History, followed by Renaudot, closes with the year of our Lord 1251 †. Thirteen pages contain a brief notice of the Twenty-eight Patriarchs, who successively occupied the Chair of St. Mark, up to the year 1703. Of the latter part of this long period, we know too well, that the contentions of different Christian Churches and Sects, especially the Copts, the Greeks, and the Latins, have rendered them all, in Egypt, and in every part of the Mahomedan World, an easy prey to their oppressors. The Coptic Church, however, continues, with respect to numbers and influence, the Dominant Christian Community in Egypt.

From the preceding abstract of their history, compared with the following notices of their present

* Renaudot, Hist. Patr. Alex. pp. 307, 308.

†Ibid. p. 599.

state, it will appear how deep a wound has been there inflicted on the interests of Christianity; how near the spirit of contention and heresy has gone to banish the Gospel; and with how much truth and feeling the words of the Psalmist may be uttered by the small remnant of the Coptic Church, as they are in the Service of the inauguration of their Patriarch, *Have mercy upon us, O Lord, and help us; for we are brought very low!*

The whole of the prayer used on this occasion, is one of such peculiar simplicity and pathos, that a translation of it will be acceptable to the Reader.

The Patriarch, extending his hands, says this Prayer—

O Lord God Almighty, Father of our Lord God and Saviour Jesus Christ, we implore and entreat Thy mercy, O Lord, to all men. Protect this city, and all therein who are of the Orthodox Faith. Deliver them from famine, death, banishment, earthquake, drowning, the incursion of enemies, and the sword of strangers. Visit them, O Lord, according to Thy goodness. Disperse the strifes and insults of heretical atheists. Make [Thy people] children of light, and worthy of the kingdom of Heaven, for the grace and mercy and love to men of Thy Son our Lord Jesus Christ. Glory be to Thee, with Him, and with the Holy Spirit, now and ever!

Peace be with all.

Then shall he say, with a loud voice,—

Let Thy mercies, O Lord, prevent, and speedily come unto us; for we are brought very low. Help us, O God our Saviour!

The People.—Lord have mercy!

The Patriarch, having pronounced the Doxology, is then conducted to his seat, and enthroned.

(Renaudot: Liturg. Orient. Vol. I. pp. 484, 485.)

AT ALEXANDRIA.

THE COPTIC CONVENT in this city was more extensive than it now is, till the French destroyed it. For a year past, they have begun to rebuild. At present, they have only about eight rooms; but the Church is spacious enough for the sixty or seventy Copts who are found here. There is one Priest, and one Lay-Servant. The Service Books are in Coptic, and in Manuscript. The Church is dedicated to St. Mark. They have no School for the Copts here. The women sit apart, up stairs, as in the Greek Church. They have a large laver, in which they baptize the whole body of the infant, using lukewarm water and holy oil. The Priest asked me how we used to baptize; and shook his head, when he heard that we used no holy oil. How soon Christians find out their differences! The Copts here are exceedingly poor. The Priest brought me, when I asked for the Gospels, a Manuscript, in Arabic, of Portions for all the different Festivals, &c. He says the Abyssinians are the same with themselves. Full Service at the Convent, performed at my request, lasted an hour and three quarters. The porter, a blind old man, called the Congregation together with cymbals, which he beat for about three minutes. They used incense frequently; which is very necessary in such a country, where cold damps and pestilential airs sometimes infest a Church. There were about a dozen crutches, six feet long; on which you rest one arm, the stick being inclined, as it is so long. The

Priest repeated the chief part of the Service by heart, in Coptic: he also read some part in Coptic. A Lay-Attendant and the people made numerous responses. When they came to the Gospels, which were in Arabic, a Copt, who accompanied me, was desired to read: a poor old man held the candle to him; and when he had done, begged him to read another, and another still. The people were attentive to this, as it was the only part that they could understand: all the rest is in Coptic, pronounced by the Priest in the holy place, with his face to the altar. When they bow, it is generally to the ground, which they kiss. The Priest had a small Silver Cross, on which three lighted tapers were stuck, with which he blessed the people. They all left their shoes without the inner part of the Church, and stood barefooted on the mat or carpet. When the Priest communicated, which he did alone, there was a great deal of secret and mystical ceremony: meantime, the poor people got my Copt to read them another portion of the Gospels. The blind old man seemed to have it by heart; for when my Copt hesitated, which he did two or three times, the old man helped him out. At the end of the Communion, the Priest first washed every vessel, and then HIS OWN HANDS, drinking the water at the end of each washing: he then received water in both hands, and flung it abroad into the air. The people then came to him; and with both hands, he stroked their cheeks and beards, as we should do in coaxing a child. They then were dismissed with some holy bread. A small loaf was given to me.

The LATIN CONVENT contains fifteen or sixteen

apartments. It has three Fathers; and there are two others on their way to the Holy Land, waiting for orders from the Reverendissimo at Jerusalem. The present Superior is a Venetian. He says, a Missionary is required to serve, as such, twelve years; after that he may return home: he himself has served eight; one of them here: he has been at Tripoli, Beirout, Jerusalem, and Aleppo. Pilgrims now come more by way of Alexandria to the Holy City; as they embark chiefly at Leghorn, Malta, Sicily, &c. He observed, "Moving about so much, how is it possible to know much of the language?" This was in the Library, when, as I looked at some Arabic Books, he said he did not know much of them, and read with difficulty. The natural inference is, that they are not MISSIONARIES. And why twelve years only?—Why not the whole life?

The President of the GREEK CONVENT is not a native of Greece, but of Damietta, and can speak Arabic. In Greek, we got on rapidly together. I gathered the following information:—The Greek Patriarch of Alexandria has his chief residence at Caïro: he is wholly independent of the Greek Patriarch of Constantinople. The present Patriarch is a native of Patmos. He has under him all Egypt, and, NOMINALLY, North Africa: but, at present, they have Churches and Convents only at Caïro, Alexandria, Rosetta, Damietta, Suez, Crete, and Tunis; with two Monasteries in Europe, viz. at Bucharest, and, I think he said, Buda. They had one at Tripoli, which is gone to ruin. I asked if they had any in Upper Egypt: he replied, that the Copts, the Native Egyptians, abound chiefly

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beyond Caïro. To my inquiry about their differences, he said, that, ever since the time of Dioscurus, the Copts had held the Monophysite Heresy, and did so to this day: the same also in Abyssinia. About forty years ago, eight Greeks, one of them a Master (διδάσκαλος), went to Abyssinia. All died, except the Master. He was well and kindly received, and taught there. He is not living now. He learned Ethiopic. "But alone," said he, "what could he effect?" For the number of Greeks in Alexandria— there are but ten families resident; but, from the number of ships, they may be sometimes 500 or 600, or more. The Russian Consul also adds his interest to theirs, and hoists his flag. They have here but four or five Priests; and at Caïro, at the Patriarchate, the establishment, he says, is not much greater. The English are indebted to this Convent for all the Rites of Baptism, &c. Here, in the yard, are the tombs of five or six English Officers, who died during the Expedition to Egypt. We went into their Church: it is very old: there are eight or ten lofty pillars of porphyry; which, they say, belonged to the old city, and stood then where they now are. The Church, they say, was built on the very spot where St. Catherine was beheaded: it is dedicated to her: they shewed me the very block of marble, tinged with blood, on which, they say, she suffered! The present Superior is only just come, and Mr. Lee was paying him his first visit of compliment. The former Superior was also present, and is waiting orders for his next post of residence. As an old clock was striking, in the room, some observations being made, he said he had known

at there forty years. Adjoining, they are building a Hospital. The President expressed no respect for the new race of Greeks, who are endeavouring to purify the language. They have here no School.

I had now paid my first visit to the three principal Christian Establishments; the Coptic, the Latin, and the Greek. They are all built, within five minutes' walk of one another, on the large open space, without the inner and within the outer walls, which was the site of the Old City. Here, as you ride over the unequal dusty ground, you see multitudes of Bedouin Arabs, clad in nothing more than a coarse, long shirt, and generally a large wrapper about their body, digging among the subterraneous ruins, for the sake of the large square stones, with which the Bashaw builds. Their employment is a fit emblem of mine. Among the ruins of the Ancient Christian Church, I am exploring and looking for some valuable remains, by help of which the Church of our Redeemer may again be built. Alas! may not they, in their present state, divided by heresies and schisms, benighted by ignorance and superstition, and depressed by higher powers, be fitly compared to ruins! Though professing to be Christians, do they flourish? May it not be said, to one and another of them, *Thou hast a name that thou livest, and art dead?* Our trust, however, is in *the God of Heaven*, that *He will prosper us: therefore we, His Servants, will arise and build.*

In a School belonging to the Catholics, I saw about eighteen Scholars; only one of them a Copt; four or five of them Greeks; the rest Catholics. They were all reading, in Arabic, the Book of Psalms: several had that edition which was printed at Mount

Lebanon: those who had it not, were reading portions of it copied on paper. A Book of the Epistles was lying before the Master. There seemed to be little order, and little study. A Catholic, who pointed out to me the four or five Greeks, called each of them "Greco salato"—a "Salted Greek;" alluding to their baptism, when a little salt is put on the child's head. About half the children had gummy, unwashed eyes; and, in due time, several of them, no doubt, are fated, for want of timely care, to lose one or both of these precious members. I was particularly struck, in walking in the city, with the number of blind people: many have lost one eye; some both: others seem in the way to lose them. These are among the young as well as the old. In Caïro it is said to be much worse. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun!* But, from the Prince of the People down to the Pedagogue of a School, Egypt quenches half the sensible delights which God gives them: and this waste is irreparable!

Of the real Copts, there may be five or six in Alexandria who are rich; that is, they possess from 20,000 to 30,000 dollars—from 4000*l.* to 6000*l.*

Christians in these parts, as I have repeatedly found, are not emancipated from those Eastern Notions, which the Scriptures would modify or destroy. My Copt, coming to read with me, found me writing. "I am writing a letter to my wife," I said. This I spoke in Arabic, and asked him whether my Arabic was good. He gently inclined his head on one side, and corrected the last word—"I am writing to my HOUSE." I asked if this correction was not grounded on the practice of depressing the

women in every way: he owned it might be. An Englishman does not feel or speak thus. Neither does Solomon thus speak. He does not melt down the WIFE into the HOUSE: he makes the House, and even the Husband, illustrious on her account!

Eastward of the town, we saw a shocking and disgusting spectacle—the bodies of eleven men, who had been beheaded, in the morning, by order of the Bashaw. The occasion of the execution was this: a rebellion broke out in the Village of Etko; on which occasion, the Sheik, or petty Governor of the place, was murdered, even in the Mosque. The insurgents were seized, and brought to Alexandria. The Bashaw is considered as not at all a sanguinary man; but several successive Sheiks had been murdered by these insurgents. These bodies were lying stretched out, in their ordinary dress, on the sand—the heads carelessly thrown, each to its proper body. It was a sad spectacle! A passing, changing crowd surrounded the place, gazing on the corpses. The heads were taken off, each at a blow; except that of an Old Man, who shrieked at the sight of his Son's execution. A Jew, it is said, was the executioner, having previously turned Mahomedan.

Some raw Recruits arrived, one day, from Turkey—men of unflinching limb and mien—their guns carelessly flung over their shoulders: they evidently never were in a muster. It is not safe to touch such men: they are the likeliest men possible to bring the Plague with them

The Franks united in a subscription for building a Hospital. Thirty thousand piastres had been expended, and as much more would be wanted to complete it. The Bashaw himself contributed.

In reply to my suggestions about stirring up the public spirit of Alexandria, Mr. Lee, the British Consul (to whom I am greatly indebted for his hospitality and kindness) noted three circumstances: 1. They have no Commercial Rooms. 2. They have no Protestant Church. 3. They have no bond of union among the Europeans. They can with difficulty succeed in building the Hospital.

Provisions are very cheap, as is proved by the usual price of labour. A labouring man ordinarily gets half a piastre a day: his children may add from ten to twenty paras a day. A half-piastre is about threepence sterling; for nine or nine-and-a-half piastres of Egypt equal one Spanish Dollar. At the present exchange, (say 56,) one piastre equals about sixpence sterling: the Smyrna piastre is about ninepence.

Labourers or builders were, however, very scarce. The Bashaw himself felt the inconvenience of this. The method which he would be obliged to use, was that of drafting from the villages, adjoining his new Canal, a proportion of the common people. As soon as they had sown their corn, he would perhaps put to work 30,000 men; paying them from ten to twenty paras a day, from three-halfpence to threepence sterling.

The exceedingly great influx of Foreigners, from all parts, made lodgings very dear, both in Alexandria and Caïro. Indeed they were hardly to be got on any terms.

In walking out, one sees, patched up against the walls, a vast number of thin cakes of cow-dung, about the diameter of the crown of a hat. Here they dry, and are then used for fuel—very necessary where wood is scarce, and coal not native.

Passing, one day, a MAHOMEDAN SCHOOL, I attentively regarded it. About twenty-five Boys were sitting in a room, with small pieces of pasteboard before them; and a sentence or two written on them, which all were singing out together: they kept bowing all the time. These are Prayers; and this is all, in general, that they are taught.

Sheik Ibrahim, who is the same that is mentioned in Ali Bey's Travels as Second Sheik in Alexandria, discourses to a numerous auditory, and is said to be very eloquent. I found him hurrying, and unwilling to discuss. Being asked whether it was a point of Law, that a Mussulman, quitting his religion, should be put to death, he most solemnly declared it, and attempted to defend it. Three days, he said, were given to the Apostate, to reflect and abjure his apostacy: if he did not avail himself of that interval of mercy, he must suffer justice. On my representing to him that Mahomet had spoken well of our Gospels, he brought forward the common argument, that the Christians had corrupted them. He seemed to delight in recounting the different Sects by name; not paying much regard, however, to chronological order. There were, he said, even in the Disciples' days, divisions among the Christians in Syria—Melchites, Jacobites, Thomites, Nestorians, Eutichians, Sects innumerable: by these the original words of Christ were corrupted. I endeavoured to point out his errror; and to shew, that, with regard to the Words, there never was any material disagreement among Christians; but that their unhappy differences were about the Interpretation: from then till now, they, who have differed most widely about the interpretation, have agreed on the text. His way of pressing

on the conversation was such as almost to prevent it: when the Interpreter had half explained what I said, he commonly began a new sentence. I should think he was a man well adapted to dogmatize in the Mahomedan Schools. He is rich in houses and lands in Alexandria.

AT ROSETTA.

THE Coptic Priest told me there were about fifty COPTS at Rosetta: I suppose him to mean fifty households. He is the only Priest. He shewed us his Convent, his Church (which was exceedingly dark), and a School, the Master of which was totally blind: there were ten or twelve Scholars. In the Church, understanding I was a Priest, he informed me that they had a most precious Relic—the Arm of St. George: he stept to a little closet, and brought out a shabby wooden case, of cylindrical form, about three feet long, which he said contained the sacred arm. I begged that he would let me see the arm itself; but that could be shewn only once a year, on St. George's Day.

The LATINS, also, have a Convent at Rosetta. I went a short journey with the Superior of this Convent: he had been long at Damascus; and, from his placid temper and general information, is much beloved by the Members of his Church both at Rosetta and Alexandria, to which city he was removing at the time of my First Visit. I learned afterward, that he died in a few months.

The Convent of the GREEKS is a spacious building, with a large square in the centre; and would

accommodate perhaps forty or fifty families, according to their usual mode of living. The Superior is from Patmos: he spoke of that island as a delightful spot: the Convent there possesses half the Island of Santorin, and a good part of Samos; both famous for their wines. From the Superior, I got information about Caïro: their Patriarch, Theophilus, left Caïro about three months before, to visit his native air, Patmos, on account of ill health. They spoke of their Patriarch as chosen at Constantinople, and not by the body of Clergy at this Patriarchate. Patmos is certainly in the jurisdiction of Constantinople. There is a second Priest in the Convent: he is from Cyprus, and appeared about fifty years of age, older than the Superior. I had met him, the evening before, in a walk, and had fallen into conversation with him; my note of which I shall copy:—

"How many Greek Priests are there here?" "Two."—— "How many Greeks?" "About ten families, and occasionally seven or eight voyagers for traffic, who take up their lodging in our Convent."—— "There formerly was a Bishop of Rosetta: is there one now?" "Oh no: it would be too expensive to support one, in proper style."—— "Why? the first Bishops, the Apostles, did not live at any great expense—St. Peter—St. Paul."—— "True: but those were the First Ages of Christianity."—— "And in what does this age differ?" "Now," he replied, "we are all divided, and every one cares for his own; the Greeks for the Greeks; the Copts for the Copts; the English for the English: thus the Turk gets advantage over us." I was much struck with his simple-hearted censure.

In visiting the Greek Convent, I expressed an intention of calling on the Coptic Priest. To my

surprise, the Greek Priests intimated their readiness to join me. To him, therefore, we three Priests went—two Greek and one English. In the course of our conversation, I turned to the Greek Superior, and said, in Greek, "Let me beg you to tell me now, from the Coptic Priest and from yourself, What is the main point of difference between you?" The Greek Priests talked to each other, in some confusion; and at length told me, that they could not enter on that point, as it would infallibly lead to a quarrel. I said nothing was further from my wishes, and therefore desired the topic might drop. As we were going out at the gate-way, the Greek Priests bustled up to me, like people that had just escaped a fiery furnace. The Superior said twice, with emphasis, Οἱ τρεῖς παῖδες ἐν Βαβυλώνι·—"The three children in Babylon!" "We," said he, "are alike: we marry, bury, baptize, &c. for the English; but the Copts—Ah!"

In visiting one of the gardens for which Rosetta is famous, we had a singular specimen of the effect of oppression. Seeing fine fruit on every side, but finding the oranges to be of the sour kind (Seville), we asked the gardener for some that were sweet. He, at first, denied that he had any. Our guide told us to shew him money. At the sight of this, he produced some most delicious oranges. As we peeled them and ate, he gathered up the peel and buried it in the earth; in order that Soldiers, coming into his garden, might not see the trace of sweet oranges, and compel him to give them some.

AT CAÏRO.

COPTS.

At Caïro, I first visited the Coptic Patriarch; to whom I had a Letter of Introduction. The approach to his residence is through mean and narrow streets; the houses lofty, and apparently ready to fall; and the dust suffocating. On arriving at the door of his Convent, the street is so narrow, that the ass on which I rode had but just room to turn round in it. You enter the Patriarch's gate by a very small wicket. These circumstances display the humble condition, and the timorous spirit, of the Christian Church in Caïro.

In the first court, there were about a dozen Coptic Priests collected, who were vehemently disputing: One who was the scribe, as I judged from his inkstand and from his receiving fees, beckoned me to sit by him. I said I wished to see the Patriarch, for whom I had a Letter.

After some delay, I was taken, across a second and larger court, to the Patriarch's room. Here, after the ceremony of taking coffee, I observed that on the cushions, where we sat, were collected many Church Books, in Coptic and Arabic. Having presented him with an Arabic Bible and an Ethiopic Psalter handsomely bound, which he accepted with manifest pleasure, I acquainted him with my desire of visiting Upper Egypt; and requested a Letter of Introduction to the different Churches: this he readily promised. On my intimating a request for a list of the Churches and Convents in his Patri-

archate, I found that, for some reason or other, the request was not agreeable to him.; nor could I afterward obtain this from him, though I more than once endeavoured to prevail. Speaking of Abyssinia as part of his Patriarchate, and opening the Ethiopic Psalter, he asked me if I could read it. On my replying in the negative, he said, with an air of great simplicity, "Nor can I." At this I was not surprised; yet it must seem a matter of regret, that the Patriarch governing the Abyssinian Church should be ignorant of their language.

On Sunday, we went to the Coptic Church. Episcopacy and the Patriarchal Dignity are here exhibited in humble guise. The Church is in the Convent: the approach to it is by winding avenues, narrow, and almost dark; on each side of which were seated, on the ground, the sick, the poor, the halt, the maimed, and the blind, asking alms, and scarcely leaving room for our feet to pass. Escaped from this scene, we entered the Church, which was well lighted up with wax tapers. There is a recess for the Communion Table; where a Priest, standing by himself, had already begun the Service, in the Coptic Language. Next to this was a considerable portion, latticed off, for the Patriarch, Priests, and chief persons; and, behind these, the remainder of the Church was occupied by a moving mass of people. The building seems to be about thirty feet square. We were squeezed into that part where the Patriarch and the Priests stood; and I could not help feeling how inevitable contagion would be in such a situation, if the Plague were in Caïro. I noticed, with grief, the irreverent behaviour of the Congregation: they could not at all hear the Priest,

nor did they seem interested. Some little boys were standing laughing and trifling in the presence of the Patriarch; and though one of the Priests reproved them, it seemed to make but little impression on them. We were all standing; and many, as is their custom, leaning on crutches. Some blind old men near me took great pleasure, when joining in the responses at one part of the Service, accompanied by the clangor of cymbals: this kind of performance was by no means musical: the Coptic is the only Church wherein I have witnessed this custom, which accords literally with the words of the Psalmist, *Praise Him with the loud cymbals.* At length the Patriarch read, from a beautiful large manuscript, in Arabic, the Gospel for the Day. He made several mistakes: a little Boy once, and at another time an Old Man standing by, corrected him; nor did the circumstance appear to excite the least surprise or confusion. The attention of the people was peculiarly fixed during this portion of the Service: it seemed to me that they understood and valued it. Here also, as in the Coptic Church at Alexandria, I remarked that the Old People, occasionally, with a low voice, accompanied the reading of the Gospel. Who shall say that Christ was not present—dimly seen, perhaps; yet felt with secret reverence and affection! *Thou hast a little strength, and hast kept my Word.*

After this Service, I spent some time, in a retired court of the Patriarch's, with him, and with Hanna Taouil, who is the Lay Head of the Coptic Nation, and who offered to purchase of my Arabic Bibles as many as I could spare.

I called, one evening, and sat with Hanna Taouil.

He is the Chief Secretary to the Bashaw for the Copts; and to him all the Mâllems of Egypt are responsible. The post which he occupies is one not to be envied:—naturally inclined to ward off any injuries which may threaten his people, he is yet obliged to execute the mandates committed to him. I learnt from him, that there are in Egypt twenty thousand Copts, of whom fifteen hundred are in Caïro: he means families. This will give a population of about 100,000 Native Christians; the other Christian Communions having but a small number of members. South of Caïro there are four Roman-Catholic Convents, but no Greek Christians. It is probable that this estimate is the lowest; for in proportion to their numbers, they would be taxed.

Calling, one morning, very early, on the Patriarch, I could not for some time see him, as he was engaged at prayers. Though I have called, at early hours, on other persons, I never received, as a reason for not being able to see them immediately, that they were at prayers. What we properly call Family Worship, is, I fear, scarcely known in these countries; and that it is thought the business of Ecclesiastics only, to perform these Liturgical Offices: by them, these duties are fulfilled with considerable punctuality. After waiting some time, I was admitted to the Patriarch's room.

I had employed the interval, in observing a Coptic School, kept opposite to the Patriarch's gate. A dark room contained Forty Children—the Schoolmaster nearly blind. I cannot understand on what principle they choose these men: it is said to be out of charity—none, surely, to the Children—and

they must have a very mean idea of tuition, if they regard it simply as a mode of getting a livelihood, when other means fail.

The Patriarch had once a private conversation with one of our friends: he sent out every one else, and then inquired particularly what was the design of the English by the Bible Society. A feeling had certainly been excited among them. The whole of the object was explained to him. His conviction seemed to be, that the intention was good, and the thing itself good; but he expressed a wish that it should be left to them to accomplish the work. It is natural enough that they should be jealous of foreign interference; and it is proper, therefore, that such interference should be conducted with prudence and kindness.

Having understood that there were about ten persons in Caïro—and as many more in the other parts of Egypt, among them the Bishops of Abutig and Girge—who could speak Coptic, I asked the Patriarch if it was the case. He said this was not the fact: as the Mahomedan Government had prevailed, the Arabic had supplanted the Coptic: some of the Priests, indeed, from reciting the Liturgy, and some of the Schoolmasters who copy pieces of Coptic, may be able to repeat a few words. —Yet, even in this, there is one circumstance mentioned by Renaudot which must serve to make the Coptic more effectually a dead language; it is, that the Priests are required to repeat the Coptic Liturgy without book: it can hardly be said, therefore, that they can read Coptic: much less is it likely that they speak that language.

LATINS.

The Latin Church has two Convents at Caïro—the one, "della Propaganda," which extends its jurisdiction over the Convents in Upper Egypt: the other, "della Terra Santa," is in immediate relation with the Superior Convent at Jerusalem.

In the year 1819, the Author had not the opportunity of visiting these Convents; as, during that longer period of his stay at Caïro, the Plague prevailed in that city. It had entered the Convent della Propaganda, where it had taken off the Prefect and one of the Domestics.

The Author purchased, however, from them, a supply of nearly all the Arabic Books printed by the Monks of the Convent of Mar Hanna Souère, in Syria: this Collection is in the Library of the Church Missionary Society.

GREEKS.

At the Greek Convent, the Patriarch being gone, as before stated, to Patmos, my conversation was with the Vice-Patriarch and his Secretary. All of us speaking Greek, we got on rapidly. I will transcribe, from my Journal, an account of what passed on this occasion:—

I presented to them two small works of Andrew Theotoky, in Greek: one of which being dedicated to me as his Preceptor, served to introduce me. The other book was a Collection of Scripture Texts, well arranged under different heads. This the Secretary eagerly received, inquiring if it was in Antient Greek: finding this to be the case, he became composed. "But," I said, "the Scriptures are translated

into Modern Greek." "Yes," they answered; "but, for us, this is superfluous."

I inquired how many Greeks there were in Caïro: they replied, 500.—"What employment?" "Artisans, and people in trade."—"Would it not," I said, "be desirable for them to possess the Scriptures?" "But we have them," the Vice-Patriarch exclaimed, with some vehemence. He then protested that they had numerous copies in the Church, which they constantly read to the people on the Festivals. "There came here," he added, in reference to the late Mr. Burckhardt, "a Frank, last year, selling copies of the New Testament to our people: but he could do nothing: he went to Jerusalem, where he was able to do nothing. Such works," he repeated, "are, for us, superfluous, and we cast them out." These were his exact words. "These Artisans," said the Secretary, "how can they understand the Scriptures, unless we explain them? How would a common man understand that passage, *The Lord hardened Pharaoh's heart?* Would he not be led to think that God was the Author of Pharaoh's sin?"

On this shew of controversy, I retired for a few moments into my own thoughts; and, having paused in that way, which the long pipe with which I was furnished gave an opportunity of doing, I turned to the Secretary, and asked how he would explain that passage, which was certainly a difficult one. He replied, "God permitted Pharaoh to remain in his hardened state of nature." "Very well," I said: "the explanation which satisfies you, would most probably satisfy every common reader of the Bible, as it does me."

I returned afresh to the Scriptures, and asked by whom the Testament had been translated, and why it was not acceptable: they replied, "By Maximus, who was Patriarch of Alexandria; and whose Secretary, Lucaris, was too well affected to the Schism of the Western Churches."—"Did he make his translation tend that way, that you disapprove of it?" "No: we disapprove of the work, on account of its object."—On so singular a remark, I inquired what the object was. The Vice-Patriarch promptly answered, "To make us all Calvinists!"

I now acquainted him, that a better Version in Modern Greek was preparing in Constantinople, under the sanction of that Patriarch. He informed me, however, that this would not be binding on their Churches; since, before any thing could be considered as established by the Universal Church, it must have had the sanction of the Four Patriarchs—of Constantinople, Antioch, Jerusalem, and Alexandria.

On my noticing how zealously the Russian Church promoted the translation and circulation of the Scriptures, he said, with an air of indifference, "They may do these things for the Turks, for the Italians, for the Hebrews; indeed in all languages except the Greek, which is the Divine Original."

Allusion being made to the Alexandrian Manuscript, he lamented also the loss of this, in somewhat bitter terms, as an act of Lucaris.

I inquired, moreover, whether it was true, that, at the Holy Sepulchre at Jerusalem, such conflicts often occurred as had taken place last year. "They happen," he coolly answered; adding, "and with reason: for if a man comes into your house, would you not endeavour by force to keep him out? The Sepulchre is ours, and the Latins are intruders."

A Missionary in Egypt must *in his patience possess his soul*, while dealing with men of this temper. They could not shut up the channels that would be open to him for circulating the Greek Scriptures. In Alexandria, for instance, when the Plague is not there, he might, under favour of the Consuls, distribute many copies, by means of the numerous vessels that visit that port, which themselves afford a very extensive and continually-changing population.

ARMENIANS.

The Armenian Patriarch, as he has been styled, is, in fact, only a Bishop. The Author found it very difficult to hold conversation with him. Armenian is

his proper language. He is a native of Cyprus, and knows a little Greek.

His flock, in Caïro, consists of from 100 to 150 Armenians; and, in Upper Egypt, of 50 or 60, where they exercise the office of bankers to the Government. It is worthy of remark, that, south of Caïro, there are no Jews in Egypt. The Armenians, like the Jews, are skilled in conducting money matters for the Turks. These Armenians are generally unmarried men.

At Alexandria, the British Consul had introduced the Author to M. Migridich, an Armenian of Constantinople, the Translator of modern news to the Bashaw. He was accustomed to read all Official Documents, Gazettes, &c. and to select from them, for the Bashaw's hearing, such portions as he thought might be interesting to his Highness. He was then employed on a translation, from French into Turkish, of M. Boulanger's History of Ancient Alexandria. During the time of the plague, a few months after, the Author received, while in quarantine in the British Consulate at Caïro, the melancholy intelligence that M. Migridich had fallen a victim to the contagion.

MAHOMEDANS.

On making some inquiries respecting the state of Arabic Learning in Egypt, it appeared that the Catholic Missionaries have now, for twenty years, ceased to have their former stimulus to become Scholars; and that, within the same period, the Mahomedan Doctors have decayed in learning. The celebrated Mosque of El Azahar, "Mosque of

Flowers," to which learned men of every nation and tribe resorted, has, in this age of revolution, lost its celebrity. Formerly Mussulman Doctors, of every language, held a school here; to which, young sons of Sheiks and Beys and Princes came for their learning.

This Mosque is mentioned by Ali Bey: he observes, that it was a favourite resort of the Mogrebin; that is, the African Mahomedans, west of Egypt, as far as Morocco. Here, probably in their pilgrimage to Mecca and on their return, they found, every Tribe its Doctor, and refreshed themselves with his teaching; while he, doubtless, drew no small advantage out of his credulous devotees. It is not to a Christian Missionary displeasing to learn thus, from the statements of Ali Bey and other Mahomedans, that Fez, the Athens of Western Africa, El Azahar, the portico of the East, and Mecca, their Holy City, are all nodding to their fall.

To his inquiries concerning Arabic, the Author obtained a clear division of the different styles. It accords so accurately with what he had observed concerning the Greek, that he thinks it may safely be admitted as generally correct. Four styles were mentioned:—1. The Literal, or that of the Korân; 2. The Ecclesiastical, an attempt at the Literal; 3. The Commercial, well understood of all, but somewhat superior to the Vulgar; and, 4. The Language actually spoken by the People.

In an attempt to visit Jerusalem, which was frustrated by a robbery committed on the party while at rest, on the second night of the Journey, under their tents in the Desert, the Author had an oppor-

tunity of observing the Daily Worship of the Mahomedans. He will extract a notice on this subject from his Journal :—

In the evening, the Officer who conducted us exhibited the Mahomedan Worship in finer style than I had ever witnessed before ; saying his prayers, in the midst of us English Travellers and our Arab Thieves, with great apparent devotion.

My fellow-traveller asked if I did not think that there must be a principle of true devotion in a man, when not even company restrained him from shewing his religion.

This question admits of a variety of answers. First: as it is common among Mahomedans, it does not excite surprise, as it would with us. Again: much abstraction cannot be enjoyed, at such a time. Occasionally, moreover, as in this instance, it has rather the appearance of ostentation: and, though we may not judge this individual, yet it is remarkable, that our Lord designates those who performed their private prayers in public with the title of Hypocrites.

Frequently, indeed, many pray together at these hours; the Chief conducting the devotions of the rest: and it has been to me, sometimes, rather amusing to see how he lays his two hands on the shoulders and heads of his attendants, in order to set their faces, to a nicety, toward Mecca. But this man has not required his Soldiers, or the Arab Thieves, to join with him.

A man may sometimes glory in his religion from pride: and this is particularly the case with a false religion, where it is dominant. Very different is this from St. Paul's glorying, accompanied with mortification of the spirit, in Gal. vi. 14.

But let us judge of them by their fruits. The next day, on our arrival at Caïro, this officer was so exorbitant and loud in his demands for remuneration, that my fellow-traveller lost all patience with him; and the merit of his devotion was quite forgotten.

SLAVE TRADE.

There is in Caïro, a Slave Market—a place, where Man sells Man! It is a large building, with a square court-yard in the centre. There were few Slaves in the Khan, when I visited it; perhaps about thirty. Some of these were Young Men, who asked us for a present; and were very glad to earn a trifle, by taking care of our asses, while we went over the premises. All these were from Darfur.

In one miserable dungeon, were several Young Slaves. One of them, a child of about six years of age, was covered with an eruption, got by its journey across the Desert. In another similar place, were two or three more, lying on the bare ground, or crouching round the embers of a small fire in the centre of the room. But our feelings were most wounded, by the sight of a little Boy, who was lying on his back, with his knees up, and close to the fire, apparently not likely to live; and, with this sight, the reflection, that, if he died, there would be none to mourn over him, but his Master would only consider him as so much lost property.

In the upper part of the Khan were Female Slaves.

In one of the rooms, there were about ten Girls from Darfur: immediately on seeing us, they set up a loud laugh, which they are taught to do, in order to seem happy, and induce people to buy them; and one among them, who appeared dejected, received a blow from the brutal man who had charge of them: they soon became so noisy and rude, that we left them. On the Nile, some time after this, a large boat passed us, with a company of similar

females: two strong and savage-looking men navigated the boat, which was carrying about fifteen Young Slave Girls: their hair had the Barabra plait, and was stiffened with pitch and grease: they grinned with their white teeth, and laughed as we passed them—partly, as it should seem, from idle and ignorant mirth, which, in their young hearts, even Slavery had not subdued; but chiefly in submission to the lessons forced upon them. The boat had brought them from Girge, and was going to Caïro: they had probably come from Darfur.

In the Khan at the Slave Market, there were, in another room, two Abyssinian Slaves: one of them, who had been a Mother, had a very dejected air: the other behaved with great propriety. There was a manifest superiority in these above the Darfur Females: their comparative value is discernible in their respective prices: the Darfur were rated at about 1200 piastres (about 30*l.*) each, but the Abyssinians at 2400; but, no doubt, this demand was exorbitant: it perfectly accords, however, with Ludolf's statement of the superior character of the Abyssinians to all other Natives of Africa.

I had learnt some particulars of Abyssinian Slaves, from an Englishman of extraordinary character, who now accompanied me to the Slave Market. Soon after my first arrival at Caïro, in the beginning of 1819, while sitting at dinner, at the British Consulate, with Mr. Fuller, an English Gentleman who was also residing there, the servant came in, with a tall man, dressed in a sheep-skin, earnestly inquiring if we were Englishmen. The Italian Servant would not believe him to be an Englishman, as he had declared he was; and he was, in conse-

quence, waiting with his camels at the gate of the Consulate; till, hearing that two English Travellers were within, he desired us to say whether or no he was English. I immediately knew him, and asked if his name was not Pearce. In short, this was the extraordinary man, whom Mr. Salt, our Consul-General, had left in Abyssinia, and of whom he gave the interesting account, in a Letter to me, which was printed in the Missionary Register for August 1817. Troubles in Abyssinia had compelled him to quit the country. He had brought with him a young Native Woman, who lived with him as his wife. His journey and voyage had occupied eighty-nine days. He came by the way of Massowah and Suez, and hardly expected ever to arrive in Caïro.

As Mr. Pearce had told me, that, in the vessel by which he came from Massowah, there were about 200 Slaves, chiefly females, I asked why we did not find these in the Khan. He informed me that they were all sold already, without being brought into the market. A man of Gondar, a Mahomedan, whom I had seen several times call upon Mr. Pearce, had come with him, bringing two Slave Girls and one Boy, Abyssinians. The Girls he had sold for 60 dollars, that is, about 15*l.* each: this therefore is not the season for the Slaves. Sometimes, we were informed, the court-yard is so full, that one can hardly stir in it. Mr. Pearce informed me, that the Slaves caught in Abyssinia are eight times transferred by sale to different Masters, before they reach Massowah, where they are embarked for Suez.

Two circumstances impressed my mind, on witnessing this scene.

First, the increased degree of liberty extended to Europeans in Egypt. Twenty years ago, it was not permitted them to go into the Slave Market; for, as the Masters of the Slaves make them all Mahomedans, it was considered insufferable for a Mahomedan to be Slave to a Christian: but now, though the Franks may not buy Slaves openly in the Market; yet, through an agent, they may: and they have them openly in their houses. Whether the Slaves are at all bettered by this circumstance is more than doubtful.

The second reflection, which immediately occurs to a Christian Mind, is—How hopeless appears the lot of these Slaves! They pass through life without any Christian Light, without education, without enjoying any of the most valuable rights of society. They are, indeed, permitted to exist, and are fed; but their life is little more than animal. Even the tender domestic affections, whereby man is distinguished from the brute, which so soon forgets its young, are extinguished by the early separation of Parents and Children, Brothers and Sisters: and the horror, almost hopeless, of this state of society is, that usage and law have rendered it as familiar and creditable in Africa, as the sale of corn or manufactures would be. What but Christian Faith can realize a time, when the Natives of these countries shall be able, in the language of the Psalmist, to compare their Sons to plants grown up in their youth, and their Daughters to corner-stones polished after the similitude of a Palace!

IN UPPER EGYPT.

On the Author's first visit to Egypt, not having found at Caïro the British Consul General, Mr. Salt, whose early assistance to the British and Foreign Bible Society, personal knowledge of Abyssinia, and residence in Egypt, rendered his counsel of peculiar value, he determined to proceed to Thebes, but was led on to Assouan and Philœ, at which last place he met with Mr. Salt.

The Author was accompanied in this Voyage by Mr. Pearce. After remaining in Abyssinia fourteen years, as agent to Mr. Salt, he was desirous of an early interview with his employer. During part of the voyage, he was occupied in a translation of one of the Gospels into the Tigré, one of the vernacular tongues of Abyssinia—an undertaking subject to the opinion of Mr. Salt, who gave it his full approbation.

During this Voyage, the Author, having furnished himself with all the copies of the Arabic Bible which he could procure,—although these proved to be a very slender and insufficient stock,—availed himself of them, together with the Recommendatory Letter of the Coptic Patriarch, as an introduction to the Ecclesiastics of Upper Egypt: in order to procure from them the best information relative to the religious state of the country; and with the hope of preparing the way for future intercourse, and for a more extensive circulation of the Scriptures.

In this manner, as will be seen in the following Journal, a friendly communication is opened with

the Christians of Upper Egypt; and the way, in some measure, prepared for the Representatives of our Christian Societies to prosecute their benevolent labours.

The Reader should be apprised, that those names of places which are printed in Italic, when first mentioned in the following Journal, may be found in the accompanying Map. The Map not being on a sufficient scale to contain all the names, the situation of the rest is described.

JOURNAL OF A VOYAGE ON THE NILE,

FROM FEB. 6, TO APRIL 8, 1819.

Feb. 6, 1819. *Saturday*—In the Afternoon, we set off on our Voyage to the Upper Country.

Feb. 8. *Monday*—We observed the people making holes in the sandy soil on the side of the river. Into these holes they put a small quantity of pigeons' dung and feathers, with the seed of melons or cucumbers. The value of this manure is alluded to in 2 Kings vi. 25. The produce of this toil I had an opportunity of seeing, in due season; that is, the following month of June. Extensive fields of ripe melons and cucumbers then adorned the sides of the river. They grew in such abundance, that the Sailors freely helped themselves. Some guard, however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man; being, in fact, little more than a fence against a north wind. In these I have observed, sometimes, a poor old man, perhaps lame, feebly protecting the property. It exactly illustrates Isaiah i. 8. *And the daughter of Zion is left.....as a lodge in a garden of cucumbers.* The abundance of these most necessary vegetables brings to mind the murmurs of the Israelites; Numbers xi. 5, 6. *We remember.... the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away.*

Feb. 10, 1819. *Wednesday*—South of *Benisouef*, about noon, a strong south-west wind, bringing sand and haze, compelled us to stay the remainder of the day, under shelter of the palm-trees of a small village. All nature seemed to be in distress—the birds flew to their shelter—the Sailors wrapped themselves up in their cloaks—every thing looked and felt comfortless. It was a kind of *darkness that might be felt.*

To-day, my Interpreter, representing the Master of the boat as very much under the power of the crew, expressed it thus—"The Raïs like one Wife"—meaning that he was as much in subjection and terror, as a Woman would in these countries feel towards her Husband. What a bitter, yet true commentary, on conjugal life in these lands!

Feb. 14. *Sunday*—While the boat went gently on, I took a long walk, and read several Chapters in Isaiah. I think I have read this Prophecy, more than any other part of Scripture, in Egypt; and I find it my greatest consolation. I was much affected by that ancient disease of the Church of God—*Oh my people, they which lead thee cause thee to err.* What I see with my eyes, and what Mr. Pearce relates to me about Abyssinia, confirms this complaint.

Feb. 15. *Monday.*—At *Minïe*, which is a large garrison town, we observed, in the market, a man walking perfectly naked—his look half silly, half roguish. He passes for a Saint.

We met with three or four Abyssinian Slaves—fine young men, of the Galla Tribes. Mr. Pearce had much conversation with them. One of them said that he liked his present situation better than his own country, where war kept them in perpetual alarm.

Feb. 16. *Tuesday*—Arrived at that part of the Nile where, on the east side, the mountains are full of grottos; which, formerly, in times of persecution, furnished an Asylum, and were the beginning of the monastic habits of the Native Christians.

With the Fifth Volume of the "Lettres Edifiantes et Curieuses" in my hand, I was much struck to see with what different feelings from mine, a Missionary had visited these

grottos, about a hundred years ago. "At the sight of these grottos," exclaimed Father Siccard, "my imagination pictured to me, in every little cell, those Saints and famous Anchorites, the Macariuses, the Antonys, the Pauls, as if I had had them present to my eyes. I represented to myself some of them, prostrate on the earth, bathing with their tears the crucifixes in their hands. Others I seemed to view, with sallow countenances, emaciated with watchings and with continual fasts, and with the mortifications of their body, in order to draw down the mercy of God upon sinners and themselves. Others of them appeared to me all absorbed in God, and tasting, by anticipation, the delights of Heaven."

How many errors in a short space! If these Hermits had endured half these mortifications in active services to mankind, or if the Missionary Siccard had devoted his labours to make the Scriptures universally known to the people among whom he laboured a century ago, we should not have found the people in that miserable condition, which we have now to deplore.

Feb. 17, 1819. *Wednesday*—We moored near Radamun, which lies between Minïe and *Manfelout*, to see the factory of an Englishman, Mr. Brine; where we were kindly received. There are many thousands of acres of sugar-cane in these parts. Allusion to this production is made in Jeremiah vi. 20. *To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country?* It is also mentioned in Isaiah xliii. 24. *Thou hast bought me no sweet cane with money.* The West Indies were not then known.

From hence we rowed, about three miles, to Hermopolis, to see the first magnificent relic of Egyptian Architecture. In the village of Ashmounin, close adjoining, an Italian, Signor Fourni, superintends a Nitre Factory for the Bashaw. It is collected, by a triple process, from the rubbish of old cities. Hermopolis is such; of which, not a single house nor even one stone upon another remains, except the above-mentioned ruin. Signor Fourni had just received an order for 3000 quintals, to be prepared with haste. For this

purpose he was building small reservoirs and ducts, with old picked bricks, gathered from ruins; and which are better than the modern baked bricks. A great number of young persons of both sexes were engaged in the work, carrying burdens. To give vivacity to their proceedings, they are required to sing; and, to keep them diligent, there were task-masters, standing at intervals of about ten feet, with whips in their hands, which they used very freely. We seemed to behold the manners of the ancient Egyptians: Exodus v.

Feb. 18, 1819. *Thursday*—At night, arrived at *Siout.*

Feb. 19. *Friday*—Went up to Siout, merely to renew our passports. This city has been constituted the Capital of Upper Egypt, by the present Bashaw. The Deftar Dar Bey, with his Court, which was rather numerous and splendid, was sitting at the entering in of the gate, adjacent to which were many public rooms for transacting business.

Passing through the street, we met a string of Arabs, in handsome dresses. We were informed that they belonged to the Oasis; and had just come from paying their daily attendance at Court. The Bashaw's policy is, to keep near his Court, partly at Caïro and partly at Siout, the heads of the different tribes of the Bedouin Arabs. Every day, these people are required to make their appearance. If absent one day, it would excite suspicion, as it might be a symptom of rebellion. An approach is thus made to more extensive civilization: and in proportion as the system could be applied to these descendants of Ishmael, that hereditary character of theirs, *He will be a wild man,* would be abated.

Here, as at Minïe, we observed a naked man sitting in the market-place, who passes for a Saint.

I found here, under the care of an Italian Physician and in the last stage of illness, a young Englishman, who was employed in the Manufactory at Radamun. I was acquainted with this circumstance only a short time before our departure. None who were about him, appeared to know how he should prepare for death. I spoke to him, leaving on his feeble memory these two short sentences—*Christ Jesus came into the*

world to save sinners; and, *God be merciful to me a sinner!* His mind was already wandering; and I have since heard, that he died about a fortnight after.

Feb. 21, 1819. *Sunday*—Slept at Baliene, a little south of *Abutig*, on the west bank. We were moored near a very large boat, which was occupied by a Lady of distinction from Tripoli and Barbary. She has just returned from the pilgrimage to Mecca. She was surrounded by many Slaves—one of them an Abyssinian Female, once a Christian; but who, on being taken as a slave, was compelled to become a Mahomedan.

Feb. 23. *Tuesday*—We are now come into the neighbourhood of crocodiles, and have seen many. We passed by grounds very well stocked with lettuces, onions, melons, tobacco, &c. One of the villages I remarked as very wild, apparently Bedouïn, not long civilized into a town. The innumerable dogs, which guard the villages, are growing more wild and fierce as we advance. It is undeniable that the character of Man has great influence on that of brutes; so that where men are wild, dissociated, and warlike, there the animals, which in civilized countries become domestic, remain savage: and to countries of this description are confined beasts of prey.

Feb. 24. *Wednesday*—Arrived at Dendera, between *Girge* and *Kene*. This town retains the name which it had under the Romans. It is the Tentyra, mentioned by Juvenal. About two miles from the village, is the magnificent Temple—one of the most complete; and, as it is one of the earliest, peculiarly striking to travellers.

These magnificent edifices, while they display the grandeur of former times, exhibit no less the meanness of the present. This Temple, built of massive stone, with a portico of twenty-four pillars, adorned with innumerable hieroglyphics, and painted with beautiful colours, the brightness of which in many parts remains to this day, is choked up with dusty earth. Village after village, built of unburnt brick, crumbling into ruins, and giving place to new habitations, have raised the earth, in some parts, nearly to the level of the summit of

the Temple: and fragments of the walls of these mud huts appear, even on the roof of the Temple.

In every part of Egypt, we find the towns built in this manner, upon the ruins, or rather the rubbish of the former habitations. The expression in Jeremiah xxx. 18. literally applies to Egypt, in the very meanest sense—*The city shall be builded upon her own heap:* and the expression in Job xv. 28. might be illustrated by many of these deserted hovels—*He dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.* Still more touching is the allusion in Job iv. 19; where the perishing generations of men are fitly compared to habitations of the frailest materials, built upon the heap of similar dwelling-places, now reduced to rubbish—*How much less in them that dwell in houses of clay, whose foundation is in the dust!*

In one of the chambers of the Temple is a representation of the Signs of the Zodiac. Every part of the whole—all the sides and ceilings of the rooms—all the pillars, and the whole of the outside, are most profusely wrought with larger or smaller hieroglyphics. It is impossible to see all these, and not be struck with the necessity of that injunction, Deuteronomy iv. 15–20.

In the evening, we went over to Kene, through which the caravan from Mecca, by way of Kosseir, passes. Mr. Pearce visited a Camp of Hadjees, or pilgrims; and saw among them many Abyssinians, Slaves. The town appears better built than any that I have seen since Siout; and there is considerable traffic. It is famous, particularly, for a manufactory of a porous kind of jar, which is used everywhere in Egypt for cooling the water. The manners of this place are exceedingly corrupt: this is occasioned by the number of pilgrims who pass through: their visit to the Holy City, as is quite notorious, has no purifying influence on their lives. There is a considerable garrison in this place.

Feb. 26, 1819. *Friday*—This evening, after sunset, we arrived at *Thebes.* This is the name of a district, containing four principal towns at present—on the west bank, Gornou and Medinat Abu; and, on the east bank, Luxor and Carnac.

Beneath the mountains on the west, about a mile from the river, are excavated the Tombs of the Kings. These we visited the next morning.

On landing, the village of Gornou does not for some time appear. The huts are built in circular hollow pits, like dried ponds: and, as the roofs do not reach above the surface of the surrounding soil, it was not till we came upon the village, that we knew that one existed. The number of these pits is considerable: and multitudes of dogs guard them, transferring the Visitor from one habitation to another. The pits might be from 100 to 200 feet in diameter. One of these might contain three or four hovels. These, the Troglodytes mentioned by Bruce in his Travels, were dangerous people, at that time; and not even the Natives dared to moor their boats on that side of the river: but the strict police of the present Bashaw has brought them into order.

On approaching the mountains, we find them pierced with many hundred minor excavations, from which mummies, with their curious coffins and ornaments, have been withdrawn. These are now inhabited by families; and defended, according to the custom, by innumerable dogs.

Further in the recesses of the mountains, are the more magnificent Tombs of the Kings; each consisting of many chambers, adorned with hieroglyphics. The scene brings many allusions of Scripture to the mind; such as Mark v. 2, 3, 5; but particularly Isaiah xxii. 16. *Thou hast hewed thee out a Sepulchre here, as he that heweth him out a Sepulchre on high, and that graveth a habitation for himself in a rock:* for many of the smaller sepulchres are excavated nearly half way up the mountain, which is very high. The Kings have their magnificent abodes nearer the foot of the mountain; and seem, according to Isaiah xiv. 18, to have taken a pride in resting as magnificently in death as they had done in life—*All the Kings of the nations, even all of them, lie in glory; every one in his own house.* The stuccoed walls within are covered with hieroglyphics. They cannot be better described than in the words of Ezekiel, viii. 8—10. *Then said he unto me, Son of Man, dig now in the wall: and when I had digged*

in the wall, behold a door. And he said unto me, Go in; and behold the wicked abominations that they do here. So I went in, and saw; and behold every form of creeping things and abominable beasts, and all the Idols of the house of Israel, pourtrayed upon the wall round about. The Israelites were but copyists: the master-sketches are to be seen in all the ancient Temples and Tombs of Egypt.

It is remarkable that Scripture gives no explanation of the particular meaning of the hieroglyphics. Moses, no doubt, who was *learned in all the wisdom of the Egyptians*, must have understood their Sacred Science; yet he furnishes us with no specific clue—nothing but the general condemnation of them, as idolatrous in the highest degree: Deut. iv. 15, &c. The wisdom of man seems, in this cradle of the sciences, to have betrayed its genuine tendency; and the Monuments of Egypt are a durable comment on the First Chapter of the Epistle to the Romans.

We explored some of these Tombs, by the help of a Copt, named Girges, who has been living in one of them for eighteen months, as servant to our Consul's Secretary, who, on account of the Arts, has endured the same miserable abode for so long a time. We then ascended to the top of the mountain, which commands a magnificent view of the winding of the Nile, and the plain of the Hundred-gated Thebes; the most splendid ruins of which, at Carnac, are more than two miles distant, on the other side of the river. As we were descending the other side of the mountain, we came suddenly on a part where thirty or forty mummies lay scattered in the sand—the trunk of the body filled with pitch, and the limbs swathed in exceedingly long bandages. The forty days spent in embalming these mortal bodies (Gen. L. 3.) thus give us a sight of some of our fellow-creatures, who inhabited these plains more than 3000 years ago. How solemn the reflection, that their disembodied spirits have been so long waiting to be united again to their re-animated body!—and that this very body, which, notwithstanding its artificial preservation, we see to be *a body of humiliation*, will, on its great change, become incorruptible and immortal! How awful, too, to think, that,

while we gaze on their remains as a curiosity, their souls are expecting that great day when they *shall receive according to the things done in the body!*

On arriving at the plain, in the midst of a vast variety of antiquities, the eye is more particularly attracted by two Colossal Figures, sitting. These stupendous figures, if standing up, would be more than sixty feet in height; and serve very well to explain the Golden Image of Nebuchadnezzar, the height of which was greater, being sixty cubits. One of these figures is in better condition than the other; but this other is the greater curiosity, being the celebrated statue, which, according to tradition, uttered a sound at sun-rise. On the leg are engraved more than sixty inscriptions, none of them apparently much older than the time of Trajan. Some of them are in Greek, and others in Latin; and, for the most part, bear testimony to the complaisance with which the present Deity received his visitors at sun-rise. A complete facsimile of these inscriptions may be expected from Mr. Salt. Some of them, there was great difficulty in restoring. One complains, in mournful verse, of the injury done to the statue by Cambyses, who, when he conquered Egypt, mal-treated many of the ancient monuments. This invasion may probably be alluded to, 200 years before, in Isaiah xix. 1; where it is predicted, *the Idols of Egypt shall be moved.* Another copy of verses acknowledges, with gratitude, the rebuilding of the statue, after its mutilation by Cambyses.

Feb. 28, 1819. *Sunday*—Having crossed, the preceding evening, to *Luxor*, I walked for a few minutes round the temples which are on the river-side. Here I observed also a Mahomedan School. On returning to the boat, I was grieved to see that six of the Almehs, or dancing-women, had collected, accompanied by an old man with a tambourin. They were beginning to dance as soon as they saw me coming. I passed by them quickly; and, entering the cabin, desired my Interpreter to tell them that I did not encourage such proceedings.

March 1. *Monday*—Reached *Esne*, early this morning. This is the last town, southward, garrisoned by the Bashaw's troops, and it is also the last Coptic Bishopric. Having

some dispute with my Raïs, which made it necessary for me to bring him before the Captain of the Port, he afterward said to the crew, "Thank God we are not in Christendom! we shall soon be where all are Mussulmans, and none Christians."

In the afternoon, I inquired my way to the Bishop, but was taken to the house of a priest. Understanding who I was, he shewed me his habitation and premises—a scene of perfect wretchedness! The first room was a stable for his ass: the second in order was his own room: and the third, gloomy and secluded, was the Church. He then directed us where to find the bishop.

It was at this place that I first opened my small, but invaluable treasure of Arabic Bibles. One of these I took with me. A blue cowl distinguishes the Bishop from the Priests; but his house was, if any thing, more mean than the one which I had already entered. Here also, in the first room, was an ass; and the second, where we sat, was not unlike a stable. Adjoining his house was a School. The children, on the news of my arrival, ran into the room in such a disorderly manner, that it was not in his power to keep them still. They raised such a dust, that I was obliged to drink water continually.

The interior of these habitations quite accords with the exterior. The walls are mere earth. The benches are sometimes of wood; but more commonly of hard earth. On these, a plain clean mat, manufactured from the date, is placed; and the company sit down, drawing up their feet: if there is not room for all, the rest squat on the floor. The only additional luxury required is a cushion for repose.

Having presented my Letter of Introduction from the Patriarch, the Bishop informed me, that there are 300 or 400 Christians here; that is, families. They have two Churches, and one further up the country. Besides himself, there are six Priests; and there is another person whom he wishes to ordain, but who is unwilling to become a Priest. This, I am informed, happens sometimes; when a Copt, of better learning than the rest, is considered as a desirable addition to the Priesthood. In order to avoid this, he abstains from

attending the Church where the Bishop officiates; as, were he present, the people would by force take the man before the Bishop, who would lay his hands upon him, and in a short form of words ordain him.

I now opened my Arabic Bible, with which the Bishop was much pleased. He asked if it contained Eighty-one Books, meaning the Apocryphal together with the rest; and intimated to my Interpreter, that he hoped I should give it to him: he also said that the print was so small that he should be glad of a pair of spectacles. In return, I expressed a hope that he would present me with a book. He said that the Church was very poor, and the man who used to write their Manuscripts was dead: after waiting some time, however, he gave me a small Arabic Manuscript. He shewed me his Church, which was very poor; and contained about twelve Manuscripts, very dirty and much torn: some were Coptic, but most of them Arabic. He informs me that he is Bishop of all the country to the south; but that there are no Christians beyond *Edfou*: and here, their Churches have lately been broken into by Mahomedans.

I went to see the School, and found sixteen Scholars; but the Bishop says that there are twenty, or twenty-five. They used to pay a piastre per month, and two paras a week; but they are now so poor, that, instead of one, they pay only half-a-piastre. The piastre of Egypt is worth about sixpence, and forty paras make a piastre. The Schoolmaster was quite blind. The Bishop begged me to sup with him; but, as my servant was ill, I returned to the boat.

March 2, 1819. *Tuesday*—Several Christians came to the boat, to buy Arabic Bibles. I could spare only three: one was for the Church up the country. They were eager to buy more; but, finding that I had no more to spare for Esne, one came and said he was a Priest of Negade: as this might open a door for abuses, I was constrained to refuse: he went away with tears in his eyes. Then came another, then another: they all seemed much disappointed; but I was under the necessity of acting thus, that I might have a small proportion for other places. Besides the direct benefit of these

copies of the Scriptures, they are very useful as a means of opening intercourse with the people.

In the evening, we proceeded, after having had great difficulties in obtaining bread, of which we laid in a new stock here. That which we laid in at Cairo, twice baked, was getting very low.

March 3, 1819. *Wednesday*—It begins to be excessively hot—the thermometer at 87. To-day, my Raïs fell ill: he, two of the men, and my servant, have all caught a fever.

March 4. *Thursday*—Quails started up. Here, birds are common food; and meat is the luxury. In England, it is the opposite. I found that fowls, with rice, are a much more wholesome diet than meat, being easier of digestion. I buy a lamb only occasionally: it costs half-a-crown.

In the afternoon, we arrived at Edfou. I went to the Christian Quarter. They had a Church, about half-a-mile distant; but it is broken down. Their quarter consists of about five houses; I might rather say hovels; in which I saw, probably, the whole Christian Population at once—men, women, and children. They were in number, thirty: and their surprise at seeing an European Christian amongst them, inquiring of their welfare, did not prevent their rudeness in crowding about me. I found them, on attempting conversation through my Interpreter, almost destitute of ideas: and it is impossible not to suppose that they are Christians, rather because their parents were so; and that, in such circumstances, the Mahomedans, by force or fraud, might soon extinguish their faith. I had put out an Arabic Bible for them, in the hope of finding some one who could read, but not one such was to be found. They go to Esne, sometimes, to Church: on which occasions, they set off on Thursday night; and, by arriving at Esne on Saturday, keep the Eve of the Sabbath, which is with them as holy as the Sabbath itself. I was glad to see this sign of attachment to their religion. Two or three times a year, they say, a Priest from Esne visits them; and once a year, the Bishop.

March 7. *Sunday* — Toward the evening, being near *Assouan*, constant disputes took place among the crew. Four

of the men, who were natives of that place, grew unmanageable. In these altercations, the Raïs, after calling his crew all other vile names, generally completes the bathos with "Nisrani"—no bitterer a name than "Christians!" It is intended also, perhaps, as a piece of insolence to me; as he is now escaped beyond the residence of Christians. One of our party, wanting to buy spirits, asked some one on the beach, whether they were to be had here. The answer was, "Thank God, we are Mussulmans, not Christians!"

We arrived at Assouan, which is the frontier town, adjacent to the First Cataract, after midnight.

The next morning, an east-wind brought great heat with it: the thermometer was at 93.

Here I remained eight days; on the sixth of which, Mr. Salt arrived from Nubia.

Assouan, the ancient Syene, adapted by nature for a frontier town, has been made such also by art. It is mountainous in several parts, particularly on the western side. The river is here divided by the *Island of Elephantina;* the northern end of which is adorned by palms, orange-trees, acacias, and small gardens well watered. The southern extremity of this small island is bare rock, consisting of red granite; whence were hewn many of those stupendous monuments, the obelisks, &c. and floated down the Nile. The works of art, it is needless to observe, have now been long suspended; but the quarries remain precisely as they were left—the marks of the workman's chisel and wedge as fresh as of yesterday. On the northern end of Elephantina are the ruins of Roman fortifications; and, opposite to them, on the eastern side of the Nile, are ruins of Arab fortifications.

In ancient times, when Egypt was a great nation, this frontier town appears to have been most eminent: it is twice mentioned in the Prophecy of Ezekiel: xxix. 10; xxx. 6. *I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. The pride of her power shall come down: from the tower of Syene shall they fall in it by the sword.*

We went to the top of the mountain on the western bank, and found, on the lower peak of it, the remains of a Convent, known to be such by a fragment of the Church. The stucco remains on part of the walls, on which the figures of the Virgin and some of the Apostles are painted, in exceedingly rude style. It bears the name of St. George; and enough of it stands to remind us that Christians once were here. Syene was formerly a Bishopric. There are now no Christians here.

There are also on the Island of Elephantina, singular memorials of the Roman Troops, which have been quartered here. Many broken pieces of red earthenware, shreds of the potsherd, are found, which appeared to have served as tickets to the soldiers, assigning them their portion of corn. The name of Antoninus was found on some of them. They are written in Greek, and in black; in a running hand, very similar to that which is used in a Greek Letter at this day. They are in small pieces, about half the size of a man's hand; and each one appears complete, though it is difficult to decipher them. This seems to illustrate Ezekiel iv. 1.

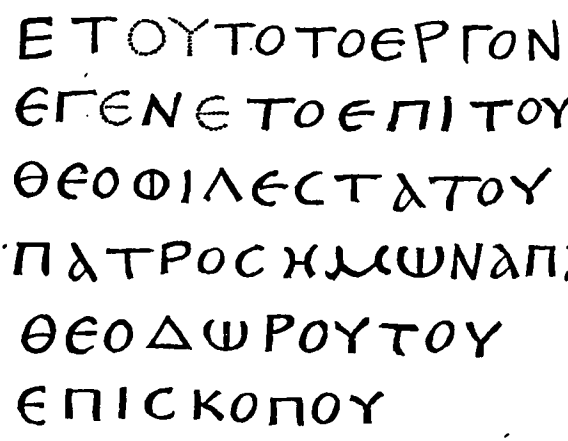
I have not noticed before, that the Children of both sexes, in the Villages of Egypt, run about

completely naked. In Lower Egypt, they are of a dirty brown colour: in Elephantina, many of them are black; and they begin to wear dress at a later age.

We observed here an instance of oppression, which happens, I should fear, not unfrequently. Some of the Albanian Soldiers—whom the Bashaw, in order to attach them to the country, encourages to engage also in trade—had come up as far as Assouan, in a boat, to take in corn. Having landed on Elephantina privately, they were scouring through the village, in order to kidnap two or three likely Young Men, whom they would have compelled to be their servants down the river; and whom, perhaps, they would afterward have left in a destitute state in Caïro. The whole Village was in commotion—the Young Men running through the cornfields, and crouching to hide themselves; while the Women were endeavouring to mislead the Albanians, and singing songs in such a way as to point out to their young countrymen which way to fly.

While at Assouan, I twice visited *Philæ*. It is a smaller island than Elephantina, about six miles distant, and at the opposite end of the cataract. We went by land. The whole island, which is not above a third of a mile in length, is covered with temples. The sun rising on this beautiful assemblage of ancient architecture, it was one of the finest sights that I had beheld in Egypt. Here, in the midst of these temples, which are profusely covered with the symbols of Paganism, we find memorials of Christianity. There are many beautifully-carved Malta Crosses, with Greek Inscriptions. I copied a short inscrip-

tion; which contains, in substance, the same as the others. The following is a fac-simile :—



Ετουτο το εργον εγενετο επι του θεοφιλεστατου Πατρος ἡμων Απα Θεοδωρου του Επισκοπου.

" This work was done under our most Reverend Father, Abba Theodorus, the Bishop."

About half a mile before we arrived at Philœ, is the first Barabra Village. Their language is quite distinct from the Arabic. Here also they have more completely the Negro colour and character. A few young men met us, with knives and spears of rude workmanship, which they brandished sportively; continually exclaiming "backshish," that is, "A present:" and in former times, it was more necessary to give one.

Within the eight days of my stay in these parts, there were seven boats belonging to English Gentlemen at Assouan, and seven English Travellers.

I had here the pleasure to be overtaken by three English Gentlemen, with whom I had performed the Voyage from Malta to Alexandria: but who, setting off from that City before me, had proceeded to Upper Egypt, and extended their journey; deviating from the Nile, to visit the Oases, many days' journey westward of the river. They had quitted the route of the river at Siout; and falling in with it again at Esne, they came to the First Cataract, where they arrived the day after me. Their excursion to the Oases had cost them about three weeks, and much fatigue in travelling on camels: but this they considered as amply compensated by the novelty of the visit; no English Travellers having explored these singular spots,—Brown excepted, in his Travels to Darfur: he, however, saw only one of the Oases. They had also taken drawings of ruins of temples, of the times of the Antonines.

From another English Gentleman, who, the year after, visited this spot and took down Inscriptions, it appears that they record certain privileges granted by the Romans to the inhabitants of the Oases, probably with a view to attach them to their government. The mode in which the Bashaw secures their allegiance has been already noted, under the head of Siout.

These Gentlemen informed me, that the practice of Dancing-Women exists in these distant spots. Of Christianity there seems to be no trace in the Oases; excepting that, in the second or more southern one, they heard that there were two Copts; but whether residing there, or only visiting for purposes of trade, or to collect tribute (which is an office that they frequently occupy), was not ascertained.

Assouan will ever be interesting to me; as I there

began the study of Ethiopic and Amharic; which led to my subsequent purchase, for the British and Foreign Bible Society, of the Amharic Version of the entire Scriptures. I had with me the four Works of Ludolf; and it was no small relief to me, halting in a land which once was Christian, but from which Christianity is now exterminated, to feel myself reaching, as it were, in my desires and studies, beyond Nubia and Sennaar, to the still Christian Empire of Abyssinia. I had with me also Mr. Pearce's specimens of the Tigré dialect.

Leaving Assouan, to return northward, on Tuesday, March the 16th, on the 18th I again visited the Christians at Edfou.

On the 20th we arrived at Thebes, where I passed a week, as I found rest very necessary. A good part of my time I spent under the shade of bushes, studying Ethiopic; while the Arabs occasionally came with their mummy ornaments and other antiques, of which they make a little trade.

The barley-harvest was getting in. This may explain Jerem. viii. 20: as the harvest precedes the summer, it is put first in the description:—*The harvest is past, the summer is ended, and we are not saved.*

I visited the Tombs of the Kings, and the other Tombs, several times. The Harpers, sketched in Bruce's Travels, are part of a series of small tombs, in the several compartments of which different arts are depicted on the walls, with great ingenuity; such as farming, gardening, cooking, sailing, music, &c. These are all of great antiquity.

Of the towns near Thebes, Gornou, on the west bank of the river, has no Christians: Medinat Abu is a village of unburnt brick, on the same bank, but

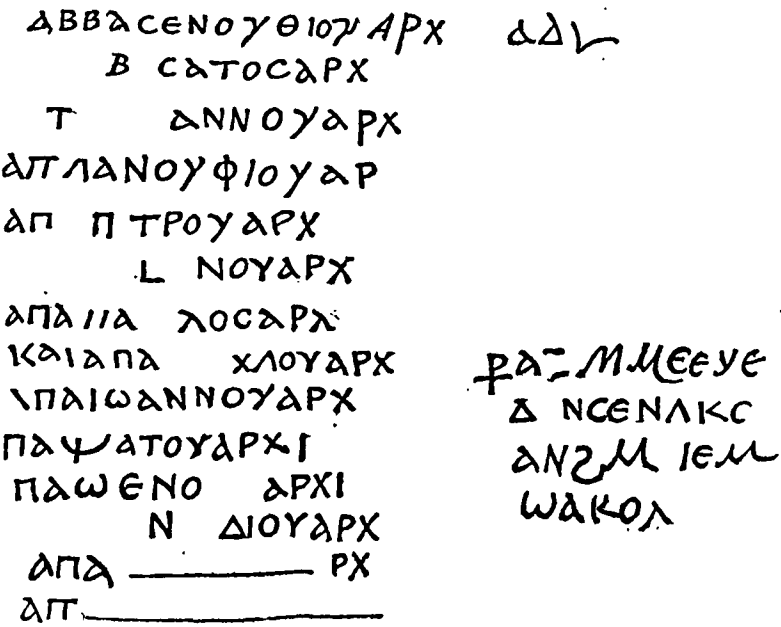
is now in ruins and deserted: to the south, on the same side, I was informed that there were about five Christian Families, who live at a place called Bâarât. On the east bank of the river is *Luxor*.

At Luxor, the Christians are numerous. I visited their Chief several times: his name is Mâllem Jacob. At his door, disputes were settling, with some noise, while we sat within. There are about 100 Christian Families: they have three Priests; two of whom were present. Their Church is in the hills, more than an hour's ride off; and is also the Church to a Village adjacent, called Zenia, where there are about forty Christian Families. At Erment, there are fifty; and at Gemouly, forty Christian Families. Two days before I came, I had sent word over the river, that I should probably sell one Bible to the Mâllem: he told his Children of it, who can read: one was continually saying to him, "Father, the book is not come yet." It was evident that much had been made of it in expectation: I was truly sorry that I had no more to spare, as I could have sold several. In the School, there were from fifteen to twenty Scholars: the Master was, as usual, nearly blind: he had, however, copied some Coptic and Arabic on paper, which the Boys learnt almost by rote. Soon after, one of the Priests and one of the Mahomedan Sheiks paid me a visit. The Priest never had any education, but what Luxor afforded: he expressed a desire to go with me to England; and also wished to know why the English Travellers spent so much money on the granite statues and other antiques. Some idea seemed to have crept into his mind, that the English would put them into their Churches, and worship them: I took care to

explain to him, especially as he had brought a Mahomedan, that we were better Christians. In the evening, Jacob called on me: talking about the Upper Country, he says, that, about 200 years ago, there was a Bishop of Assouan, whom he calls Amba Bahum: he had Churches also at Calapshee and Deir: of the Abyssinians, he says, that, occasionally, some come to Caïro, who are Priests: they travel by the mountains, and go by way of Siout: their object is the Jerusalem Passover. At Caïro, he also says, but I was not able to ascertain the fact on the spot, that the Abyssinians have a small Church, called Abu Sefene, with Service Books in their own language. By accident or mistake, the question was asked how soon Jacob was married. His Father, who was a Priest, was, it seems, in haste; and betrothed him, at the age of ten, to a Young Woman of fifteen. But they were not married till four years after.

At Carnac, there are no Christians. The specimens of massive architecture here, exceed all that we have hitherto seen, for their extent, the magnificence of some parts, the beauty of the obelisks, and particularly the simple grandeur of one gateway. Portions of them are considered, likewise, to be of high antiquity. Symmetry, however, is violated, in the finest parts. But this field of Antiquarian Research it is not for me to explore: I would only add, that I found, in an obscure part of one of the temples, on a pillar, an inscription, in small red letters, which shews the former existence of Christianity here. It appears to be a List of Bishops, who perhaps left this memorial of a Council which they held at this place. A Fac-simile is subjoined.

Fac-Simile of a Greek Inscription, at Carnac, in Upper Egypt.



ΑΒΒΑ ΣΕΝΟΥΘΙΟΥ ΑΡΧ[ΙΕΡΕΩΣ . . . . .]
[ΑΒ]Β[Α . . . ΣΑΤΟΣ ΑΡΧ[ΙΕΡΕΥΣ . . . . .]
. . . Τ . . . [ΙΩ]ΑΝΝΟΥ ΑΡΧ[ΙΕΡΕΩΣ . . . .]
ΑΠΠΑ ΝΟΥΦΙΟΥ ΑΡ[ΧΙΕΡΕΩΣ . . . . .]
ΑΠ[ΠΑ] Π[Ε]ΤΡΟΥ ΑΡΧ[ΙΕΡΕΩΣ . . . . .]
. . . . . Α . . . . ΝΟΥ ΑΡΧ[ΙΕΡΕΩΣ . . . . .]
ΑΠΑ ΠΑ[Υ]ΛΟΣ ΑΡΧ[ΙΕΡΕΥΣ . . . . .]
ΚΑΙ ΑΠΑ . . . . . ΧΑΟΥ ΑΡΧ[ΙΕΡΕΩΣ . . . .]
ΑΠΑ ΙΩΑΝΝΟΥ ΑΡΧ[ΙΕΡΕΩΣ . . . . .]
[Α]ΠΑ ΨΑΤΟΥ ΑΡΧΙ[ΕΡΕΩΣ . . . . .]
[Α]ΠΑ ΩΕΝΟ . . . ΑΡΧΙ[ΕΡΕΩΣ . . . . .]
. . . . Ν . . ΔΙΟΥ ΑΡΧ[ΙΕΡΕΩΣ . . . . .]
ΑΠΑ . . . . . [Α]ΡΧ[ΙΕΡΕΩΣ . . . . .]
ΑΠ . . . . . .

To the letters on the right of the eighth and following lines, it is difficult to affix a meaning.

TRANSLATION.

Abba Senuthius, Bishop.	Abba . . . . . , Bishop.
[Abba] John, Bishop.	Abba Nuphius, Bishop.
Abba Peter, Bishop.	. . . . . Bishop.
Abba Paul, Bishop.	And Abba . . . . . , Bishop.
Abba John, Bishop.	Abba Psatus, Bishop.
Abba . . . . , Bishop.	. . . . . Bishop.
Abba . . . . , Bishop.	Abba . . . . .

It is observable, that, in the second and seventh lines, the Signatures are in the Nominative Case: in the rest, they are in the Genitive.

If it should be thought surprising, that so many Bishops should have left so humble a memorial of their assembling, I can only say, that, in the Greek Convent at Caïro, I observed the Public Notice of the Patriarch's having gone to Patmos on the September preceding, written, in the rudest characters, with charcoal, on the wall.

I have been struck to observe the conduct of our Sailors, in respect to their prayers. Just at setting off, they all said a short prayer, in a low tone: the next moment, they row away, singing to God and Mahomet: on a sudden, they start up, from their seats, give the oar a hard tug, and cry out, "Oh, Prophet! Immediately after, they fall to singing their usual songs, which are characterized by buffoonery and indecency.

March 29, 1819. *Monday*—Being moored off *Negade*, on the west bank, at sun-rise many Christians and four Priests came and sat on the shore, waiting for me. After making some inquiries, I set off to wait on Mallem Ibrahim. I was received by a great company. We sat in the open air, at the end of a long passage: I sat on the left-hand of the Mallem, and the Kumus and five Priests on my left. The Kumus appears to be a kind of Archdeacon, an intermediate rank between a Bishop and a Priest.* As we sat all on the ground

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* "The Kumus, or Hegumenus, is the first Ecclesiastical Order, after the Bishops: and as, in Ethiopia, there are no Bishops, these Kumuses have no superior"—the Patriarch or Abuna is of course excepted—"and precede all the other Priests. A simple Priest cannot be ordained Bishop among the Copts, unless he have first been Kumus, or Hegumenus." See the Fifteenth Dissertation, annexed to Le Grand's Edition of Jerome Lobo's Travels in Abyssinia.

This rank of Kumus is not defined, or alluded to, by Vansleb, in his Account of Egypt.

on one large mat, a great crowd of people thronged so close upon us, that it was suffocating. Above, also, from the windows and the roof, several Women were looking on, to get sight of the stranger—a degree of liberty which I never saw them indulge in any other place. I shewed my Letter of Introduction to the Kumus, who kissed it, both before and after reading it. He tells me, that, in Negade, there are two Churches, one of them not yet finished; in the mountains, five more, but without people resident near them. All the Christians belonging to them live in Negade; and go, on Saturday Evenings, to their respective Churches. Two-thirds of Negade are Christians, but he would not tell me the number: I should suppose, however, that the town contains about 300 houses, which would be 200 Christian and 100 Mahomedan Families. The Mahomedans are chiefly sailors: the Christians till the ground. There seemed to be some pleasant spots near. He informed me that eighteen Priests live in the town.

After agreeing that they were to have two Arabic Bibles, one for the Mâllem and the other for the Priests, I sent to the boat for them. On their arriving, the Kumus claimed one for each Church, and expected to have one, for nothing, for himself. His manner was so uncivil, that the Priests, as far as they could venture, humbly remonstrated with him. The Kumus, however, still held out; and told the people not to buy. Even my Interpreter, who is a Copt, and generally takes the part of his countrymen, was indignant; and said that I had better take the books back. I thought it right, however, to try what patience would effect; and to let the mercenary paroxysm pass by, the more so as the other Priests and some of the people expostulated with their Superior: the Mâllem, who had agreed to buy his copy, sat silent. At length I said to the Kumus, "You would not, surely, expect a Priest to give to a Priest:" upon which, he said, he would give to me. This settled the matter, and we went to their Church. They shewed me some Books of Prayers, which did not satisfy me. I desired a Torah (Pentateuch): at length they brought me a copy, much torn, which I was obliged to accept.

I then went to the School. The Master was nearly blind, but was assisted by a young man. The crowd of followers was so great, that I was annoyed with dust, and stunned with their unruly riot. The Priests and Masters seemed to have no power to keep them quiet, either in the Church or in the School. One exclaimed, "The Copts are like bees, running after a Stranger." The comparison brought to my mind the similar expression of the Psalmist (Psalm cxviii. 12.) *They compassed me about like bees.*

There are two other Schools; but the crowd incommoded so much, that I could not visit them.

This circumstance is a sufficient proof of the predominance of Christians in this place. In a town where a few Turkish Soldiers are garrisoned, the Copts would sooner have run into a corner than make such a tumult as they did, on every side, at Negade.

The Church, and the new one building close to it, are both what would here pass for large Churches, being about thirty feet square.

They mentioned that, formerly, there was a Latin Church at Negade; but that it was destroyed: and that the Roman-Catholic Priests, unable to get a living, had gone to Caïro.

When the Kumus heard from me that there were more than 10,000 Priests in England, he was much astonished. I added, that we had a Christian King. They mournfully expressed a wish, that theirs was also Christian.

When they received their Bibles, they observed to me that their Sacred Books were eighty-one in number, but here were only sixty-six.

In the evening I arrived at *Kene*, where I had touched before, without visiting the Christians. Having sent word to Mâllem Boulus of my books and their price, namely twenty piastres, my interpreter returned with delight, saying he was a good man, and had offered fifty piastres. This, however, on seeing him, I declined; being unwilling to take advantage of his alacrity. He carefully examined the Arabic Bible, and counted sixty-six Books; and said that he had bought one like it, of a Jew, in Caïro. He immediately sent for a

beautiful copy of the Gospels, very small, which he presented to me. They have no Church in Kene; but go, on Festivals, to a neighbouring village, called Goos, to attend their Church.

Learning from him, that, in Kene, there are 200 Christian Families, the same number at Goos, and likewise a School in Kene and fifteen persons able to read and write, I promised to send him another copy. Several of the by-standers immediately drew out their money: but, knowing that my stock was limited, he desired them to wait till the books came, when he would select the worthiest persons.

He tells me, that, at Negade, there were once 2000 Christian Families, but that they have been reduced by sickness to 500 or 600. This number exceeds my calculation: but I have seen reason to doubt the accuracy of the statements sometimes made to me.

Many persons, I should think forty or fifty, came to wait on the Mâllem. He evidently reigns among the Copts here. I noted that those, who were principally in attendance upon him, were cleanly and respectable in their appearance—some of them interesting young men. I always view these with strong emotions of hope.

At sun-set, I returned to my boat. Soon after, a message came from Mâllem Boulus, desiring me to let him have another book; as the three which I had sent, were snatched up, and carried off by his friends. I promised to bring two copies the next morning.

March 30, 1819. *Tuesday* — Went up, very early, to the house of Mâllem Boulus. I found there a Priest of Goos, who told me that there were five Priests in that village. I sold two more copies to the Mâllem, giving these two reasons —first, that they had here many respectable young men able to read; and, secondly, that, as Kene was a great thoroughfare for Mahomedan Pilgrims, it was desirable that the Christians should be well read in the Scriptures.

From Kene I was an hour in reaching Tentyra. Here I spent four hours in visiting the adjacent Temple of Dendera a second time.

In the evening, arrived at Dishne, where, I was informed, there are twenty-five Christian Families.

March 31, 1819. *Wednesday*—Set off early in the morning, but soon stopped at Hou, on account of the violent rocking of the boat through the contrary wind.

Here an Old Man, a Copt, came and sat with me some time in the boat. He said there were only ten or twelve Christian Families in Hou, but they have a Church and a Priest. At Gasr, which we had passed on the east bank, he says there are 300 Christians—at Farshout, 100; and 50 Frank Christians, or Native Roman-Catholics, who have a Latin Convent. The Bishoprics of Esne and Girge meet between Hou and Bhageoura. He enumerated the successive Bishoprics thus—Esne, Girge, Abutig, Siout, and then Benihassan; the Bishop of which, it being five hours from the Nile, lives at Benisouef. There are no other Bishoprics, he says, before we come to Caïro. This account varies from the list which had been given me by Mâllem Jacob of Luxor; who mentioned Minïe as the last Bishopric between Manfelout and Caïro; but the difference may, perhaps, be merely verbal; and it is not improbable, that they vary their Bishoprics according to circumstances. I had no other means of obtaining information on these matters than these frequent inquiries, as the Patriarch had declined giving me a list of the Convents and Churches of the Upper Country.

The Old Man wished to know the cause of my curiosity about the Christians. I told him I was an English Priest; on which he bowed, and said, "Ya Abuna"—literally, "Oh, my Father." I offered him food; on which he inquired whether we fasted or not. I replied, that our cold climate did not permit fasting to that degree which their warm climate does. As it was now their Lent, he said that he fasted all the day till sunset: on which my interpreter burst into a sudden exclamation, admiring his great piety.

Afterward, the Priest came. He was very importunate, begging alms. Nor could I refuse him, he was so poor.

A little past noon, we moored at Sahel Bhageoura, a small

hamlet; the principal town, Bhageoura, being about three miles inland. I was unable, from indisposition, to visit it; but learnt that there were five Priests, fifty or sixty Christian Families, and a Nunnery, containing two Nuns who had never been married, and two who were widows.

We have, in these days, seen many crocodiles, on the low sand-banks in the river.

April 1, 1819. *Thursday*—About seven o'clock this morning, the lofty and bright Minaret of *Girge* was in view. There are several, I think seven; but one excelling in height, and well white-washed. The men had been pulling hard in the night.

From Kene to Girge, the Nile presents very beautiful scenes. So at Thebes, where it is a mile wide, as it is at Girge.

Girge, a Christian name! This was ever the capital of Upper Egypt. It is only under the present Government, that this honour has been transferred to Siout; as a more central situation to the caravans, and nearer to Caïro.

Between Girge and Kene, the Doums, a kind of Date-tree, are most plentiful.

Arrived at Girgè at ten o'clock. Found that the Coptic Bishop of Girge was residing at Akmim. Called therefore on Padre Ledislao, the Franciscan Friar, who has been here twelve years. Others do not come to relieve him, or he would have long since gone, as soon as his seven years were fulfilled. The injury done by Buonaparte to the Propaganda, was not merely by sequestering their lands, but by seizing their ready money. This is the most ancient of the four Roman-Catholic Establishments: the next is Akmim, the third Farshout, and the last Tahta. The most ancient of all, Padre Ledislao thinks, was Negade; but, in the time of the French, all the papers belonging to these Convents were destroyed, and they have now no documents to shew: he supposes, however, that, in the Propaganda at Rome, abundance of the most ancient may be found. He has under him a native; a Catholic Copt, as he calls him; who lives in his own house, but comes on Festivals to perform Mass in the Chapel, having been educated and ordained at Rome. Padre Ledislao performs Mass in

Latin—the Copt, in Arabic and Coptic. The Father estimates the Catholics here, men and women, at 250; at Farshout, 150: he does not include little children. The Copts here he thinks are 500. I asked if the Copts gave them any disquietude. No—they have been too long established, 150 years and more. I marvel that Père Siccard says no more of them, Ann. 1700; but he was a Jesuit—these are Franciscans. I asked if they made any converts, now-a-days, from the Copts: he replied, No; men now-a-days care more for getting their bread, than to attend to religious persuasions! —and when, and where, not? He took me all over the Convent, which is very large, consisting of three stories, a terrace of garden-pots, with a fine view of the Nile; shewing, particularly well, how the river—which he aptly calls rather a torrent —has approached Girge, annually taking some of the bank down. The Convent is built of baked bricks, and will stand long: it covers a space which might contain eight rooms or more on one floor: this would give twenty-four rooms: but deduct for the Chapel and store-rooms. The Chapel is, or rather has been, neat—with three altars. But the Turks and French, at different times, have pulled parts of the Convent to pieces, dug in the walls, and destroyed the cupola of the chapel (now supplied by mats), under the idea of finding treasure. Pointing out one door which they had blocked up on the outside with a casing of single brick, he observed that the soldiery, in particular, were very troublesome in coming to him as a Physician; so he practised no more: they would come at all hours, sometimes in the night. He mentioned that these various stations were not solely for Egypt; but rather as ways of passage to Abyssinia, Mocha, and Sucotra, in all which places they had Missionaries; though now, ever since the troubles of Europe, unsupplied. In Abyssinia, fourteen Franciscans were killed; and he gives the Abyssinians no better a name than Savages. These Convents are all under the Propaganda at Cairo, which is under that at Rome. They are therefore under the Austrian Consul. The Jesuits were under the French. He was very desirous to know European News, particularly if war had broken out with Turkey. He says

that it must come, and that it comes nearer and nearer; but perhaps—(with a smile)—England does not choose it.

Padre Ledislao is a very sensible, well-bred, mild, and ready man. The superiority of his manners to those of the Copts is very visible. I should have suspected, from his brogue, that he is a Sicilian; but I think he said he is a Roman—they too have a brogue. He wears a long dress, and a red turban. I bought a few antiques of him. He draws, and wished me rather to pay him in some European useful things. I sent him from the boat both the money and two pencils, for which he sent me a thousand compliments.

In going through the town, I passed a Coptic School, of twelve Boys; but they and their Master were so dull, that I could not get them to perform their parts. They, and a crowd at the door, only stared at me, and made their usual noise. In the School, a small loom was at work.

Arrived, at midnight, at *Akmim*, on the east bank, about a quarter of a mile inland. It was here that Nestorius died.

April 2, 1819. *Friday*—Went to call on the Coptic Bishop. In the way, I met a man carrying the corpse of a little child. There was something peculiar in the apparatus which inclosed the corpse: it consisted of sticks of the palm-branch, pretty thick, laid lengthwise and parallel round the child, and bound together with cross work. In this way the man carried it under his loose garment, unattended by mourners or friends.

The approach to the Bishop's house, as at Esne, is through a stable of asses, upstairs. We found him sitting in a little brick room, nine feet square and nine feet high, but its size was diminished by doors and passages. Such meanness of habitation, I have scarcely witnessed in any place. I asked the number of Christians here: the Bishop said 200 or 300; with six Priests: that of the Priests in his Diocese, he could not tell. I observed that, in England, when a man was made Priest, his name was put into a book, and the Bishops, of course, knew their number. "Oh," he said, "the Priests of England are not like ours: they do not go about saying, 'Give me a piastre—give me two piastres.'" When wishing

to exchange an Arabic Bible with him for some other book, he asked, "Why do the English do this? Do they think that we want books? We have plenty." He shewed me a copy of the Propaganda Edition. As I found myself in Church quarters, where they say *We are rich, and increased with goods*, I did not choose to offer another.

The Latin Convent is larger than that at Girge, and quite as well built. Padre Luigi received me, but not in quite so courteous a manner as Padre Ledislao. He has been here seven years, and is entering on his eighth. He claims the greatest antiquity for his Convent, which he says has been established 190 years. It owed its origin to one of their Friars, who, returning from Abyssinia, cured a Copt here of some complaint, and was the means of his conversion to Catholicism. Here are from 250 to 270 Catholics. He mentions this as the order of their establishments—Akmim, Siout (gone), Girge, Negade (gone), Farshout, Tahta. I asked if the Copts gave him any trouble—"On the contrary," said he, "I make them tremble; for as I know a little of medicine, I have all the Chiefs with me." Presently a Turk came in; and sitting down with much familiarity, gave me an opportunity of eliciting the very information which I was in quest of, but which I knew not how to obtain by direct means. He brought with him two young Boys: the younger of them, Padre Luigi ordered out of the room and into the room, with a sort of authority. "The Turk," said he, "is Treasurer to the Government, and a friend of mine. This little boy"—calling, by his name, Mahbub—"is an Abyssinian—ten years of age—a Slave—his Master wishes to sell him—the price is 900 piastres"—*22l.* 10*s.* sterling. These details were given at different times, the Turk looking on to see if I was a bidder. I attended to him, as I wished to learn other facts which I had heard. "Is he a Eunuch?" I asked. "No."—"What religion is he of?" "All one to him," said Padre Luigi: "he does not know the difference between Christian and Turk—ask him."—He did so: and the Boy swore, by his wrist, that he was a Mussulman, and believed in Mahomet as his true Prophet. I observed—"But many of these Slaves are

Eunuchs." Padre Luigi openly told me all that I wanted to know: at a town, named Dara, nearer Siout than Akmim, the operation is annually performed, on about 2000 of the Slaves taken in that direction of Africa, that is, from Darfur: on the Abyssinians, he said, it is not performed. "And they send them to me to cure"—he added. By this he meant some of them. Ibrahim Pasha, he told me, had sent him 500 to cure: only three individuals died.

I had heard enough to make me feel as if I was in a land, the habitation of Demons! After some conversation about the plague in Caïro, I withdrew.

This large Convent is occupied by the Latin Friar, a Catholic Copt Friar whom I saw, and two other Catholic Copt Friars who were sick; one, I apprehend, bed-ridden.

Akmim is much larger than Kene. I should guess twice as large. Akmim, say 6000 or 7000 people; if Kene, 3000.

About four miles below Akmim, on the east bank, we stopped on account of the strong wind. I observed that the women, who came to fetch water, were better dressed than others. Near is a town called Souama, where the people are rich. Slight rain, several times, this evening.

April 3, 1819. *Saturday*—Arrived, after sun-rise, at *Abutig*. This is a well-built town, for Egypt—with unburnt bricks. It is smaller than Girge—say 2000 souls.

I waited on the Bishop. It appears that his predecessor built the House and the Church. The House is as well built as the Latin Convents, of picked burnt bricks. The Bishop is an elderly courteous man, and seemed pleased with my visit. He did not, like the Bishop at Akmim, wait till the end of the visit, and then ask whether or no I would take coffee—which, in consequence, I there declined—but served it up immediately.

Of the Arabic Bible, he made the same complaint as others, that the man who "wrote" it must certainly have blinded himself; and that it required spectacles to read it. He wished for a pair from me. A Missionary should carry a stock of spectacles, as presents. The Bishop of Esne asked me for a pair: and many, I am sure, in Egypt need them.

The Bishop shewed me various books, some printed by the Propaganda. But I requested to have a written book, in exchange. He, at length, gave me a complete folio MS. of the New Testament: it is not in a fine, but a clear hand, and close. I told him how abundantly we could print in England. He is not the first who has said, "Let me go to England with you." He has one Church in the town, and three in the mountains. In his Diocese, some Churches have one, some two Priests. This was all the answer that I could get to the question, "How many Priests?" In Abutig are 150 Christians.

Here, "qualis Rex, talis grex." The people about the Bishop were respectable. He wished to give my "Gehazi" four piastres; but I intercepted the present, stating that I gave him good pay, and did not suffer him to receive presents. This is an English custom, very different from that of the Levant. The Bishop, on my leaving, desired me, on his behalf, to kiss the hand of my Patriarch.

Coming through the town by the Bazars, I stumbled on a large Coffee House, where Albanian Soldiers and unveiled Women sat promiscuously. The Women, by their looks and gestures, began to express joy on the arrival of a Frank; but I passed by, without regarding them.

In the afternoon, three English Gentlemen, with whom I came from Malta and whom I often met on the Nile, joined me. After some conversation, and taking precautionary measures in reference to the Plague which is said to be in Caïro, I finally left them.

From Abutig to *Siout*, we went in less than four hours; and as my men were very desirous to push on in the night, and the state of the Plague in Siout was uncertain, we went forward, and arrived about sun-rise at *Manfelout*.

April 4, 1819. *Sunday*—I was obliged, on account of misconduct, to discard my Interpreter from my service, though I took him on to Caïro. I had acquired, however, sufficient facility in conversing on my own particular subjects; and therefore went, without my Interpreter, to the Bishop of Manfelout, taking two Arabic Bibles with me. He carefully

read the Patriarch's Letter. After which I told him my object—mentioned that I was travelling to visit the Bishops of Egypt, with the Patriarch's sanction—that I had seen those of Esne, Girge, and Abutig, and exchanged presents with them—that I had passed Siout in the night, and would thank him to write a Letter to the Bishop of Siout, explaining the matter, and sending him one copy of the Arabic Bible as a present. The other I then presented. The Bishop, after examining all through, together with his Priests, seemed much pleased with his present, and asked me many questions about England and our Church. He then set his scribe to write a Letter. This man was blind of one eye: the circumstance of blindness, partial or total, I have already noticed in all the Schoolmasters whom I have seen in Egypt. The Bishop, in return, presented me with a copy of the Book of Proverbs, Sirach, &c.

I learnt from the Bishop, in the course of conversation, that, at Siout, there are 1000 Christians, and a Bishop and thirteen Priests. I understood him also to say, that there was a kind of travelling Bishop between Caïro and Siout, in addition to the stationary one; and that he himself had formerly occupied that post.

At Manfelout, he said, there are about fifty Christians, with nine Priests; but they have Churches in the mountains. I alluded to Villages entirely Christian; such as Mellawe is stated to be by Père Siccard. He said there were but one or two; and, generally speaking, there were everywhere some Mahomedans. He informed me that there was only one more Bishop in the way to Caïro, namely, Minïe: and that he was travelling about in his Diocese; so that, most probably, I should not be able to find him. He himself came last from the Convent at Mar Antonius, from whence the Bishops are generally chosen. At Boush, is a Preparatory School for Boys. At Mar Antonius there may be fifty or sixty Scholars: at Boush, they vary from twelve to twenty. I was surprised at the smallness of this number. It proves either that the Monastery of Mar Antonius must be supplied in part from other Schools in Egypt, or that the stay at Boush

is much shorter than at Mar Antonius; both of which are, indeed, likely enough to be the case.

We had moored near the Tombs. Passing through them, in order to go to the city, I observed two Women, probably widows, prostrate before a tomb, wailing aloud, and praying. The scene brought immediately to my recollection, a similar scene in John xi. 31. *She goeth unto the grave, to weep there.*

This town, like all the others where soldiers are quartered, is infested with unveiled women.

About two miles below Manfelout, on the east bank, in a narrow gulley of the lofty mountains, I observed a solitary Coptic Church. It appears perfectly new, built of unburnt brick. To this Church the Christians, on the opposite side of the river, repair on their Festivals. About a hundred yards further, in a wider chasm of the rocks, is a totally ruined mud town.

April 5, 1819. *Monday*—Before sun-rise, moored off Radamun; and, after breakfast, called on Mr. Brine, with whom I spent the day.

He has, in his Sugar-refining Factory, twenty or thirty Foreigners, chiefly Italians.

Mr. Brine undertook to send an Arabic Bible for me to the Bishop of Minïe. Five more he purchased, for the Christian Copts employed in his Manufactory.

One evening, the Raïs asked me for some spirits, for two of the men, who he said were cold; and they meant to pull all night. I offered some to him, at the same time: but he refused, saying, that he now never drinks, being a Scheriffe; but that, formerly, he could drink three bottles a-day. I expressed surprise and indignation at his drinking so much; and, measuring off a small quantity, said that was quite sufficient for me. "Ah," said he, "but you are a Dervish—you are a Dervish;" that is, a Travelling Priest. That he was aware of my object, had appeared also at Siout: being desirous to go forward, he amused me there by the argument which he brought, and which he supposed would have influence with me,—"You will find a better Bishop at Manfeloutt han here."

April 6, 1819. *Tuesday*—Arrived at *Minïe*, about ten this morning: stopped only for provisions.

About sun-set, we passed a Convent built on the summit of a perpendicular rock. This rock stretches, for some hundred yards, along the east bank of the River, and is about fifty feet high. The Convent appears inaccessible. For about twenty feet downward from it, there are steps cut, which are so steep that a slip must be fatal: then a narrow road runs horizontally, on the side of the rock, for fifty yards northwards: then, apparently, there are some fissures in the rock, toward the water side, by which probably they descend for drawing water.

April 7. *Wednesday*—At four in the afternoon, we arrived at *Benisouef*. We found vast quantities of white stone, hewn and unhewn, collected on the ground, to build a palace for the Governor.

On the east bank, opposite a village called Ben Hadeir, north of Benisouef, is a small Coptic Convent, with one priest and one servant. Pilgrims to the Holy Land rest there. It is called Mar Girges.

April 8. *Thursday*—By much exertion, we reached *Old Caïro* this evening.

On my return to Caïro from this excursion on the Nile, I took up my residence, through the kindness of the Consul General, in his house; and began to perform Divine Service in his family. Here, eventually, I staid three months. Owing to the variety of languages spoken in his household, I performed part of the Service in English, and part in Italian. I have, indeed, seen our little Congregation, which never exceeded twelve in number, consist of members of the English, Lutheran, Romish, Greek, and Coptic Churches. Of the Coptic, were two Abyssinian Females, Mr. Pearce's wife and her servant: they understood neither the English nor the Italian, but always seemed to enjoy the Religious intention

of our Meeting. In their own Churches, something they do understand, though it is very little. Of the darkness in which so many Christian Churches are held, this often struck me as no unfit representation —an English Priest reading English Prayers and Italian Scriptures to an Abyssinian!

In journeying on the Nile, a remark struck me in reference to the soil of the land of Egypt. The water of the river is sufficiently pure: and its thickness, at any time, can scarcely be such as to make any considerable deposit on the land; that rich mud which is found as the waters retire, seems to be some natural consequence of water long resting upon land beneath a blazing sun. That so much of the land of Egypt is now abandoned to sand and unfruitfulness, is the manifest consequence of the neglect of the canals; while the effect is a fulfilment of the threatening—*I will dry up her rivers:* the annual supply of enriching and fertilizing water being now lost to an immense tract of country on both sides of the Nile, sand, the natural soil, prevails: vegetation, which once bound together the earth by the roots and fibres of grass, is burnt up. It is very easy to conceive, that when these two, Water and Vegetation, leave a parched soil for a few years, what was once a fruitful field would become desolate, overwhelmed by flying blasts of sand, and consigned to ages of solitude.

With another remark, which has reference to the state of the people, I shall conclude these observations on Egypt. In our attempts to do good in this country, so much of tact is necessary, as is the natural offspring of common sense and a knowledge of the various relations of society here. But if a

Missionary have this quality, he must still be allowed abundance of time. In a country like Egypt, where the people, naturally torpid, have, for four or five months in the year, that is during the inundation, comparatively nothing to do, it is not to be expected that our measures should be understood, adopted, or executed, with a thousandth part of that rapidity, which distinguishes every operation, mental or bodily, great or small, good or bad, in England—in London!

Bad faith, moreover, almost annihilates the effective principle of union. The inference is such as must conclude every speculation relative to foreign countries, Popish or Mahomedan. If we mean to do good in them, we must not trust to correspondence, to agencies, or even to the rapid visits of the best-accredited representatives. Men of the enlarged views and benign feelings, which result from Christianity acting powerfully on cultivated minds, must take up their abode in these lands; and, under the sustaining and cherishing influence of Divine Grace, must diffuse around them the genial light of the Gospel.

SCRIPTURE ILLUSTRATIONS.

Some notices, in illustration of the Scriptures, have occurred in the preceding Journal. The Author will here subjoin others of this nature. The Circumstances struck him forcibly, as portions of that mass of evidence which is furnished, both to the truth and the meaning of the Sacred Records, not only by the unchanging face of nature, but by

the indelible character of Eastern Manners. It is a remarkable fact, the value of which, in testimony to the Scriptures, the Christian will know how to appreciate, that the Bible is the very Text Book of the most intelligent Travellers in these countries. The Author has seen copies of the Sacred Volume in their hands, which have not only served, as it may be hoped, the higher purpose of ministering daily to the spiritual life, but have shewn, by the manner in which they have been marked throughout, that they have been their constant guides through the scenes which they have visited.

At Molubis, on the east bank of the Nile, I observed a Cattle Fair. Several buffaloes were swimming from the opposite side, across the water. Their unwieldy body sinks deep into the water, so that only a part of the neck is level with the surface; while their uplifted head just raises the snorting nostrils above the water. Often, a little Arab Boy takes his passage across the Nile upon the back of this animal; setting his feet on the shoulders, holding fast by the horns, and thus keeping his balance. As the buffaloes rose out of the water on the bank, I was struck with their large bony size, compared with the little that had appeared of them while in the water. Their emerging brought to mind the passage Genesis xli. 1, 2.—*Behold, he stood by the river: and behold, their came up out of the river, seven well-favoured kine and fat-fleshed; and they fed in a meadow.* It was the very scene, and the very country.

The Earth brought forth by handfuls: Gen. xli. 47. This I witnessed. I plucked up, at random, a few stalks out of the thick corn-fields. We counted the number of stalks, which sprouted from single grains of seed; carefully pulling to pieces each root, in order to see that it was but one plant. The first had seven stalks; the next, three; the next, nine; then eighteen; then fourteen. Each stalk would bear an ear.

At one place, the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that, when Villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straws, extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose—to build extensive Granaries for the Bashaw: Treasure-Cities for Pharaoh: Exod. i. 11.

Our boat was ballasted with earth taken from the river banks—very stiff and rich soil, without stones. With this same mud the sides of the boat were plastered, at those parts in the fore-half of the vessel where moveable planks were placed, in order to raise the gunnel higher: the mud filled up the crevices, and prevented the water from gushing in, as would otherwise be the case. This mud was so rich and slimy, and when dry so firm and impervious, that, together with the strong reed that grows on the banks, it is easy to conceive how the Mother of Moses constructed a little ark, which

would float: she then placed it among the flags, in order that the stream might not carry it down: Exod. iii. 3.

The Mâllems transact business between the Bashaw and the Peasants. He punishes them, if the peasants prove that they oppress; and yet he requires from them that the work of those who are under them shall be fulfilled. They strikingly illustrate the case of the officers, placed by the Egyptian Task-masters over the Children of Israel; and, like theirs, the Mâllems often find that their case is evil. See Exod. v. 6—29.

We met, one day, a procession, consisting of a family returning from the Pilgrimage to Mecca. Drums and pipes announced the joyful event: A white-bearded Old Man, riding on a white ass, led the way with patriarchal grace; and the men who met him or accompanied him, were continually throwing their arms about his neck, and almost dismounting him with their salutations. He was followed by his three Wives, each riding on a high camel; their female acquaintances running on each side, while they occasionally stooped down to salute them. The women continually uttered a remarkably shrill whistle. It was impossible, viewing the Old Man who led the way, not to remember the expression in Judges, v. 10.

The shaving of the *razor that is hired* (Is. viii. 20) is illustrated by the remarkable nicety with which the head is shaved in these countries. From the custom of wearing the Turban, this operation is

very frequently performed; and, after it, the head is so smooth to the touch, that it seems as if hair had never grown there.

Cowper's Paraphrase of Jeremiah ix. 2. is not, I apprehend, a correct representation of the Prophet's meaning:—

> "Oh, for a lodge in some vast Wilderness,
> Some boundless contiguity of shade!"

In the Desert through which we set forward in the way to Jerusalem, though occasionally we passed through fertile villages, in every other place we found no shade; except that, sometimes, at a well of brackish water, there might be a tree; but the further you enter the wilderness, the fewer in number these are, till at length there are none.

Jeremiah ix. 17, 18. These *mourning women* are universally hired, on occasion of funerals in Egypt: the art of wailing is indeed a matter of skill with them. The same mourning is mentioned in Amos v. 16. The official mourning in England is a perfect contrast to theirs. The Silence of the Mutes, is our expression of grief.

A passage in Jeremiah xiii. 22. may, in some degree, be explained by the Oriental mode of sitting: —*For the greatness of thine iniquity, are thy skirts discovered, and thy heels made bare.* I have often been struck with the manner in which a great man sits: for example, when I visited the Bashaw, I never saw his feet: they were entirely drawn up under him, and covered by his dress. This was

dignified. To see his feet, his skirts must have been discovered: still more so, in order to see the heels, which often serve as the actual seat of an Oriental.

Jeremiah xlvi. 7, 8, is a fine image, taken from the rising of the Nile.

Verses 22 and 23 of the same Chapter point out one of the most effectual ways of subduing Egypt. The countless multitude of Date Trees, which form even forests about some of the Villages, furnish a great source of subsistence to the people. To cut these down (as it is said the French were proceeding to do, and would have done, but that the people surrendered at the prospect of this utter ruin) would be to cut off the support of the present, and the hopes of a future generation. Nothing could be more terrible than this denunciation against Egypt —*They shall march with an army, and come against her with axes as hewers of wood: they shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.*

Painting of the eyes is mentioned in 2 Kings ix. 30, and in Jerem. iv. 30: but in those two passages the translators, not aware of this Eastern Custom, have represented it as painting the face; but, in Ezekiel xxiii. 40, it is properly translated *paintedst thy eyes.*

Abyssinians.

EARLY AND CONTINUED ESTABLISHMENT OF CHRISTIANITY.

THE Church of Abyssinia claims high veneration for its antiquity. It was about the year 330, that this country received the Gospel, through the teaching of Frumentius, who was ordained the first Bishop of Abyssinia by Athanasius, then Patriarch of Alexandria. For nearly fifteen hundred years, has Christ Jesus been worshipped by that nation. From Frumentius to Simeon (A. D. 1613) they count Ninety Abunas. (Ludolf. Hist. lib. iii. 7.)

Of this long period it is remarkable, that, for nearly 1200 years, the Christians of Abyssinia have withstood the encroachments of their neighbours the Mahomedans. Separated only by a narrow sea, and strip of territory, from the very gate of Mecca, this Christian Church has flourished, like an oasis in the desert; while an immense mass of nations, to the North, the East, and the West, has been desolated by Mahomedan Usurpation.

The attachment of this people to the Religion of their Ancestors has been, with much reason, attributed to the circumstance, that Christianity was introduced into this country, not by force or treaty, but by knowledge and conviction. Hence it is, that both Rulers and Subjects have ever united in their defence of the Faith; and Abyssinia exhibits

the solitary instance, in Africa, of Christianity surviving as the National Religion.

If, in the absence of historical notices, we admit the natural supposition, that, during the three Centuries, which elapsed between the planting of the Gospel in Abyssinia and the origin of Mahomedanism in the nearly-adjacent country of Arabia, Christian Profession varied much, in the same manner as it did in the parent Church of Egypt, we shall find, that the Abyssinian Church was not perhaps, by any vital principle, better prepared to resist the encroachments of Mahomedanism, than any of the surrounding Churches. The Christians of Arabia Felix, known by the name of Homeritæ*, are extinguished: in no part of Nubia is Christianity now professed: in Egypt, it is subjugated and dwindled: no Native Christians on the Barbary Coast invite our co-operation: yet Abyssinia remains, a Christian-African Nation.

This circumstance has been already attributed, in part, to the intelligent attachment with which both Rulers and People are believed to have at first embraced the Gospel. But attachment to a Religion often survives, long after the knowledge of it has become obscured by ignorance, and the observance of it blemished by superstition. This has been the case, in later ages, in Abyssinia. The interest of the Clergy, bound up with the existence of their faith; the zeal of a simple People, tenacious of the severities of will-worship; and the jealousy of every thing Mahomedan, viewed with growing

* For an account of the Homeritæ, see Bingham: Book ix. ch. 2. sect. 18.

aversion, as an enemy ever in sight must be—these moral causes, combined with the peculiar advantages which a mountainous country affords as an asylum to the persecuted, will explain, in some measure, the methods by which the over-ruling Providence of God has preserved Abyssinia as a Christian Nation.

The importance of this historical fact will be apparent to every one, who seeks the promotion of Christianity, and laments the widely-extended reign of Mahomedanism.

Tracing with our eye that reign upon the map of the Old World, we must contemplate three great movements, ere Christianity can resume the territory, which, for centuries, she has lost. When the persuasive power of Truth shall have restored the Gospel to the Turkish Provinces, where first the Gospel held its free course (and by whatever convulsions of the present frame of society the opening may be made for such an event, it will finally be effected, under the gracious influence of the Holy Spirit, by that only human instrument which a Missionary can lawfully use, Persuasion)—and when the spirit of Free Inquiry, which has spread from Persia into Arabia, shall have been sanctified to its proper end, Christian Conviction and Conversion—there will yet remain the huge northern half of Africa, to be uplifted from its deep depression. May it not be, that Abyssinia, spiritually enlightened and wisely trained, shall mainly contribute towards performing this great work—uproot Mahomedanism—and plant Christianity, from the Straits of Bab-el-mandel to the mountains of Atlas?

Nor must we omit to notice, that, while our Christian Institutions are beginning to flourish on the

Western and Southern Coasts of Africa, that which already exists in Abyssinia needs but to be re-modelled and newly put into activity, and the diffusive spirit of the Gospel will make its way from three quarters of that Continent, to apparently impenetrable Heathen Lands, which are now sitting in darkness and in the shadow of death.

The Reader will find much information relative to Abyssinia, brought into a small compass, in a "Brief History of the Church of Abyssinia, drawn up by Professor Lee, and printed in the Fourth Appendix to the Eighteenth Report of the Society.

DEPENDENCE ON THE COPTIC PATRIARCH.

The connection of the Abyssinian Church with that of the Copts in Egypt, involves a point of material consequence. The faith of both these Churches is tainted with heresy. Nor is it probable that the Abyssinian Church will easily be emancipated from the Monophysite Error: since not only does their Abuna, the sole Bishop of their Nation, possessing almost absolute power, receive his authority immediately from the Patriarch of Alexandria; but it is by a special Canon prohibited, that the Abuna should be a Native of Abyssinia. Their Bishops are almost always obtained from one of the Monasteries of Egypt.

The Canon alluded to is as follows:—

The Ethiopians may not appoint to themselves a Patriarch from among their own Doctors, nor by their own choice; because their Patriarch is constituted under the authority of the

Patriarch of Alexandria, whose prerogative it is to ordain, and set over them a Catholic, who is an Inferior Patriarch. Which aforesaid person, appointed as Patriarch, under the title of Catholic, shall not have power to constitute Metropolitans, as Patriarchs do, &c.

The remainder of the Canon appoints this Inferior Patriarch the eighth seat in General Councils; next to the See of Seleucia.

Le Grand, in his Ninth Dissertation, observes, in reference to this Canon:—

"As the Church of Abyssinia recognises Alexandria as her Mother-Church, she is also subjected to it in a manner so peculiar, that she has not that liberty which all others enjoy, of choosing her own Bishop. This custom is authorised by this Canon, taken out of their Collection, which the Abyssinians venerate almost as much as their Sacred Books."

"Upon this Canon several remarks may be made. First, the Abyssinians cannot choose their own Patriarch. Secondly, had they the power to elect, it would not be permitted them to choose an Abyssinian. Thirdly, they are so far under the power of the Patriarch of Alexandria, that it is he alone that can elect and consecrate him. Fourthly, that though honoured with the title of Patriarch, he nevertheless has not the power to make or establish Metropolitans: yet he may take the title of Catholic, and have a seat after the See of Seleucia, and before all others Metropolitans. Fifthly, that, though he bears the title of Catholic, he has not the authority of one; Catholic Patriarchs ordaining Archbishops and Metropolitans, which the Patriarch, or Catholic, of Abyssinia, cannot do."

M. Le Grand adds, what was to be expected:—

"It is extremely difficult that such a Patriarch should judge of the capacity of those whom he ordains. The language in which the Service and Sacraments are performed is the ancient language of the country, which can only be understood by learning it, as we learn foreign languages. The Abuna ordinarily knows neither the learned nor the vulgar language."

The whole of these Dissertations by Le Grand are well worth perusal; although it is to be regretted, that he manifests a violent and unjust spirit of opposition against Ludolf;—a circumstance to be accounted for, by his having represented the Roman-Catholic Party, while Ludolf so ably conducted his learned Researches upon Protestant Principles.

ANCIENT CONFESSION OF FAITH:

BY CLAUDIUS, EMPEROR OF ABYSSINIA.

In relation to the Ancient Faith of the Abyssinians, in all points of substantial importance, it is scarcely possible to cite a Confession superior to that of their Empeor Claudius. It is here subjoined, translated from Ludolf's Commentary, pp. 237—241.

Of Claudius himself, and of the circumstances under which this Confession was published, an interesting account may be seen at pp. 193—196 of the Fourth Appendix to the Eighteenth Report of the Society.

In the Name of the Father, and of the Son, and of the Holy Ghost: one God.

This is my Faith, and the Faith of my Fathers, Kings of Israel*; and the Faith of my flock, which is within the precincts of my Kingdom.

We believe in one God; and in His Only Son, Jesus Christ, who is His Word and His Power, His Counsel and His Wisdom; who was with Him before the World was created. But, in the last days, He came to us; not however that He might leave the throne of His Divinity: and was made Man, of the Holy Spirit, and of the Holy Virgin Mary: and was baptized in Jordan, in His thirtieth year: and was perfect man; and was hanged on the Wood of the Cross, in the days of Pontius Pilate: suffered, died, and was buried; and rose again the third day: and afterwards, on the fortieth day, He ascended with glory into heaven, and sitteth on the right-hand of His Father. And He shall come again with glory, to judge the quick and the dead; and of His Kingdom there shall be no end:

And we believe in the Holy Ghost, the Lord and Giver of life, who proceeded from the Father.

And we believe in one baptism for the remission of sins. And we look for the resurrection of the dead, for eternal life to come. Amen.

But we walk in the royal, plain, and true way; and decline neither to the right nor to the left, from the doctrine of our Fathers the Twelve Apostles, and of Paul the fountain of wisdom, and of the seventy-two Disciples, and of the three-hundred-and-eighteen Orthodox assembled at Nice, and of the hundred-and-fifty at Constantinople, and of the two-hundred at Ephesus. Thus do I declare and teach, even I CLAUDIUS King of Ethiopia (and the name of my

* The reason of their assuming this appellation, is given by Ludolf in his History, Bk. II. Ch. iii. Section 34. The Abyssinian Emperors and Nation are pleased to trace their connexion with the land of Judah; and, in many of their religious usages, they bear a strong resemblance to the Jewish Ceremonies.

Kingdom is Atznaf-Saghed), son of Wanag-Saghed, son of Naod.

In what relates to our celebration of the day of the Ancient Sabbath, we do not in truth celebrate it, as do the Jews, who crucified Christ, saying, *His blood be upon us and upon our children.* For the Jews neither draw water, nor light a fire, nor cook, nor bake bread, nor go from house to house. But we celebrate it, by administering on that day the Holy Supper, and having Love-feasts thereon, as our Fathers the Apostles directed us in their teaching (Didascalia*). We do not celebrate it as Sabbath of the first holy day, which is a new day—of which David said, *This is the day which the Lord hath made: let us be glad and rejoice in it*—because, on that day, our Lord Jesus Christ arose; and, on it, the Holy Ghost descended upon the Apostles in their Place of Worship in Sion; and, on it, [Christ] was incarnated in the womb of Holy Mary, ever-Virgin; and, on it, he will come again to recompense the just and punish the wicked.

In what relates to Circumcision, we do not regard that rite as do the Jews; because we know the words of the doctrine of Paul, the fountain of wisdom, who says, *Neither circumcision availeth any thing nor uncircumcision, but a new creature,* that is, faith in our Lord Jesus Christ. And again he saith to the Corinthians, *He, that is circumcised, let him not become uncircumcised.* All the Books of the doctrine of Paul are with us, and teach us concerning circumcision and uncircumcision. But circumcision is used by us according to the custom of the country, in the same manner as the cutting of the face in Ethiopia and Nubia, and as the perforation of the ear among the Indians. That which we do, is not done as an observance of the Mosaic Laws, but only as a human custom.

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* A Book bearing that name, in Ethiopic, derived from the Coptic Church; but its name originally from the Greek; attributed to the Apostles; but not known in Europe at the time of Ludolf. See his Note on this place.

With regard to the eating of swine's flesh, neither are we prohibited from that, by way of observance of the Mosaic Law, as are the Jews. For him who feeds upon it, we do not abhor, nor judge him unclean: nor him who does not feed upon it, do we force to feed upon it. According as our Father Paul wrote to the Romans, saying, *Let not him, that eateth, despise him that eateth not: for the Lord receiveth all. The Kingdom of God consisteth not in meat and drink. To the clean all things are clean. But it is evil to the man that eateth with offence.* And the Evangelist Matthew saith, *Nothing can defile a man but that which cometh out of his mouth. Whatsoever goeth into the belly, and is retained in the body, is afterward cast out into the draught.* And thus he rendereth all food clean. But, in saying those words, he destroyeth the whole structure of the error of the Jews, who were taught out of the book of the Law of Moses.

But my Religion, and the Religion of the learned Presbyters who teach by my command within the circuit of my Kingdom, is such, that they turn neither to the right nor to the left from the faith of the Gospel, nor from the doctrine of our Father Paul.

And in the book, entitled Tarich, it stands written in our book, That King Constantine commanded, in the days of his Kingdom, that all baptized Jews should eat of swine's flesh on the day of the Resurrection of our Lord Jesus Christ. According as it shall seem fit, however, to every man, he may abstain from the eating of animal food. Some delight in fish-diet; some in fowls: some there are who abstain from the flesh of sheep: and every one, as he sees fit, follows his own mind. And thus is constituted the inclination and will of man. But concerning the eating of animal food, there is no Law, no Canon, given in the New Testament. *To the clean all things are clean.* And Paul saith, *He, that believeth, let him eat of all things.**

* "The Scripture Quotations are given as found in the Ethiopic Version." Ludolf.

And this is what I have determined to write, that thou mayest know the truth of my Religion. Written in the year 1555 of the Nativity of our Lord Jesus Christ, on the 23d day of June, in the Kingdom of Damot.

MODERN CREED OF THE ABYSSINIAN CHURCH.

How far heresy and contention have corrupted the simplicity of the Faith in the Abyssinian Church, will appear from a Document, of very recent date, obtained by Mr. Salt in Abyssinia. This Document is entitled, "Instructions of Mark, Patriarch of Alexandria, addressed to the Abyssinian Churches, on Points of Religion at present controverted in Abyssinia." These Instructions were written by the Patriarch in Arabic; but they were immediately translated into Ethiopic, the Ecclesiastical Language of Abyssinia, by the Râs's order. The Manuscript was obtained, by Mr. Salt, from Râs Welleda Selassé, Governor of Tigré; and was translated by Professor Murray, for the British and Foreign Bible Society: the Author has been enabled to avail himself of this Document, by favour of the Committee of that Institution.

The Notes which are annexed are by the Translator. From the last of these Notes, it appears that it is about fourteen years since these Instructions were issued.

In the following pages, some diffuse extracts from the Scriptures, which seem but obscurely to bear on the matter in hand, and some passages quoted from the Fathers, are omitted.

INSTRUCTIONS OF THE PATRIARCH OF ALEXANDRIA TO THE ABYSSINIAN CHURCH.

This is the Epistle* (or Directory) of the Faith, which Marcos, Patriarch of Alexandria, sent to all the Christian Churches of Ethiopia, by the hand of our Primate Macarios, a new Sacred Messenger. May his Prayer and his Blessing be with us! Amen.

In the Name of the Father, Son, and Holy Spirit, One God. MARCOS, the Patriarch, SAITH—the hundred and eighth from Mark the Evangelist—the Servant of the Lord Jesus Christ, who has been called, by the grace and mercy of the Lord, to this office—the Disciple of Mark the Evangelist, and the Teacher of his Doctrines to all the Christian Nations that inquire at the See of Mark the Apostle.

I HAVE SAT to consider the whole Doctrine of the Schismatics, that destroys the Rules of the Councils of Nice, Constantinia, and Ephesus. For the Faith, which our Fathers discussed there, was corroborated with declaratory Writings; and it was able to resist all the Unbelievers, and to give confirmation in the Religion of Christ. And from this beautiful Doctrine how have all the people since declined, and invented anew disputations and additions! For none of those who have added to what is written† make their neighbours drink the abominable dregs of their Heresies. But they labour in vain to deceive the simple.

All this I have written concerning what I have seen and heard from your Messengers. And who hath ever heard the like? Who has been taught, and who has taught this? *For the Law cometh from Sion, and the Word of the Lord from*

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* The word here translated Epistle, is *Tomari*; which properly signifies a little Volume, a Manual or Breviary, in the form of which this Pastoral Admonition was originally sent.

† *What has been written* is the usual phrase for the Scriptures and the Writings of the Fathers. These last, however, are not esteemed so perfect as the Scriptures.

Jeruṣalem. And those Doctrines shall find hereafter the Fire of Hell, which they belch out. "

For you are separated into three parties. Some of you maintain, that the Nature of the Son was by Unction, and believe in three Nativities*: and some of you account the Virgin Mary equal with the Holy Spirit. And who, that hears this Infidel (Heathen) belief, feels not his heart torn asunder within him!

As you have torn asunder the Faith which our Fathers delivered to us, We will give instruction in it, on the Throne of St. Mark; for it descends from the age of St. Mark, one of

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* The two principal Orders of Monks in Abyssinia are, the Monks of Debra Libânos, whose Founder was Abba Teclahaimânout; and the Monks of Abba Eustateos (Eustathius). They are violent enemies of one another. They always take different sides in politics; for, at the commencement of every reign, they expect from the King, a Declaration that he adheres to one or other of the tenets by which they are divided into parties.

The religious tenet and distinction of the Monks of St. Eustathius is, that Christ became perfect Man and perfect Saviour by the anointing of the Holy Spirit, given at His baptism in Jordan. The tenet of the Monks of Debra Libânos is, that His Human Nature was made perfect, and that He was perfect Man and God, by *the Act of his uniting* with the body, which He, the Eternal Word, took in the womb.

Many thousands of Monks and Clergy, from all parts of the kingdom, assemble, at times, in Gondar; and proceed to great excesses, if their tenet be not proclaimed at the Palace Gate, as the Religion of the Court. As all preferment is in the hands of the King, the party which he rejects has no chance for it during his reign. One cry in these disorderly and furious mobs is—*Bĕ-kĕbât wĕ lĕ dĕ bāherī*; or, in their modern language—*Bĕ-kebâăt yâ-bāherī lĕj*: "By Unction He is Son of Divine Substance:" they mean that the Unction perfected His Human Nature, and made it Divine. The opposite party cry—*Kabbărā sĕgâ bĕ-tăwâhĕdŏ*: "He glorified His body, by His uniting with it; or, *Tăsagûvŏ năsa kebâat*: "By His Incarnation He received Unction." This last tenet is the Orthodox opinion, or at least that of the Greek Church, of the Patriarch, of the Governor of Tigré, and of the more rational Order of Monks.

the Four Evangelists. And do you teach it to all, and certify to them that they abstain from inquiring into this Mystery; that they believe as Paul the Apostle has taught us, in his Address to the Galatians—*It was not from man, nor by man, but by our Lord Jesus Christ and God the Father;* and, a little farther on, he says—*I have preached unto you, Brethren, for the doctrine which I have taught you was not of man, nor was it from man that I received it, neither was it of my own learning, but according as Jesus Christ revealed it to me.** And this is that very Faith, which has been delivered to us from our Fathers the Apostles. And those who seek to destroy the right (Orthodox) Faith, and invent a new Faith, let them hear how Isaias the Prophêt addresses them: for he speaks concerning the Divinity of the Son, together with the Father and the Holy Spirit, saying—*They shall worship Thee, and they shall pray to Thee; for Thou art God, and there is none besides Thee: and they know not Thee, that Thou art the God of Israel, the Saviour.* Let those be ashamed, who count the Person of the Son inferior to the Person of the Holy Spirit. And, again, let them be ashamed, that fight against him, and believe not that He and the Holy Spirit are of the self-same substance with the Father: and there is no other God.

As you have denied the Sacred Scriptures, WE will reason (or discourse) in them; for We believe in that which they contain. Yes, if you believe in *that*, do not think to maintain an evil pernicious Doctrine, different from the Scriptural Truth. If you are the Disciples of the Evangelists, do not declare impiety (or discourse a crime) against God; but agree to what has been written, and give full assent to what has been done. And if you have maintained Doctrines different from what has been written, why do you contend against Us? —against Us, who have neither heard nor maintain any thing different from the Scriptures? We are under jurisdiction to HIM: for he says—*You, if you abide in my words, you shall*

* The Patriarch's Quotations were, no doubt, from the Greek or Arabic: at least they must have been expressed in Arabic, in his Letter. They were translated into the Ethiopic as they stood.

indeed be my Disciples. How shall you, who do not subject yourselves to him, and who hold not his words firmly, be *his* Disciples? And how can you be called hereafter Christians (*Mäsíhowyán*—belonging to the Messiah) and Believers, who do not allow yourselves to be ruled by what has been written, and by the Faith which our Fathers committed (or have transmitted) to us?—you, who dare to speak blasphemy against *the Divine Nature!* who have made Person greater than Person; who have separated into parts the *One Divine Nature*, having one Authority, one Power, one Pleasure, and one Will!* You have made a difference, by diminution, between Person and Person; for you have made the Person of the Son less in respect of the Person of the Holy Spirit; and that *he* had need to make himself perfect by Unction—the corrupted Wound of your faith. And you have made a *greater* (one greater than another) in the Sacred Three. But we have not heard of one, among all the Nations that have received the Faith of Christians, that believes in so detestable an opinion. But you have dared and have decided respecting the highest Nature.

This our Doctrine is not by wisdom of speech, but by Revelation of the Spirit of God: for spiritual things are compared with spiritual things. But THEY obey the Destroying Spirit, as did Saul; for *the Spirit of the Lord departed from him, and an Evil Spirit troubled him.* But let them who oppose God, not listen to that voice. Henceforth, according to their duty, let them be ashamed, and not set their humanity in opposition to Christ: for they are far from the way of righteousness, and they have stumbled on the Rock of Offence; and they hold

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* What we call *Substance*, is, in Ethiopic, expressed by the term *Bäheri*; which is, properly speaking, a Pearl, a Sea-Gem, and, by metaphor, any precious substance, particularly the substance of the Nature of God. When the word *Substance* occurs in this Version, it always stands for *Bäheri*: when *Divine Nature*, or *Divinity*, occur, they are for *Mälakōt*—Divinity—opposed to *Sebâna* and *Täsebät*, Humanity, or Human Nature. *Akâla*, is a Person: *Gets*, is a Person or Character: *Helâwe* is Being, Essence, and separate Existence. These terms are often confounded by ignorant and unfair disputants,

a Doctrine that is altogether improper as if it were a proper Rule of Faith, so as to argue that the Holy Spirit *anointed** Christ. If, as you say, the Holy Spirit anointed Christ, the Holy Spirit was the God of Christ: for the Scripture says, *the Lord Thy God hath anointed Thee;* and the Eternal Son, the WORD of the Father, who became flesh, must be a Creature, as says the Infidel Arius, if the Holy Spirit anointed Him: and the Person of the Eternal Son must be inferior to that of the Holy Spirit; for he *completed* what was defective in it. But we recall to your minds, what Solomon, the Son of David, declares, in what he made known that this *Word* was *Wisdom:* for he says, *Wisdom hath built her house,* meaning that he took flesh from the Virgin Mary. If the Holy Spirit anointed the Human Nature that he received from the Virgin, as you assert he did, the Person of the Son must be inferior to that of the Holy Spirit, as I said before: for he needed that he should supply the defect in him. So there must be, in the Trinity, a Person greater and a Person less. And the Faith that you so profess must be open falsehood against the Trinity, for you do not admit an equality of the Persons.

THIS IS THE HOLY FAITH, in which we believe. We worship one God, Trinity in Unity, and Unity in Trinity; not mixed together in Persons; not different in Substance: for the Person of the Father is by itself (*distinct*)—the Person of the Son is by itself—and the Person of the Holy Spirit is by itself: yet the Father, Son, and Holy Spirit are one Divine Nature, Praise and Eternal Majesty being with it. As the Father, so is the Son—as the Son, so is the Holy Spirit—one God: for the Christian Belief is in perfect Unity in this manner.

Further, we believe in One consisting of Three Persons;

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* Wherever this word occurs, applied to Christ, it signifies, "made his human nature perfect and divine." The Orthodox Party in Abyssinia deny that Christ needed any thing tending to make him perfect God and *perfect Man.* They maintain that the Word had the Holy Spirit eternally with Him, though eternally distinct as two Persons, in the same manner as the Spirit was with the Father.

and the true Sacred Doctrine thus prohibits us from holding three Gods and three Lords. "The Father was not made by another, was not created, was not generated: the Son is from the Father only; but not made, nor created, but begotten of the Father: the Holy Spirit is from the Father*, by whom he was not made, nor created, nor begotten, but *proceeded*. The Father is one, and not three Fathers: the Son is one, and not three Sons: the Holy Spirit is one, and not three Spirits. And, in this Trinity, there is no first and second, greater and less, but the Three Persons in their beings are Eternal. And the Trinity which we worship is always in its Unity, and its Unity is always in its Trinity.

And he, who seeks life, believes in the Sacred Trinity, *so*, and in the thing that is necessary to eternal life, *so*; believing, according to the Faith of our Fathers, the Apostles, that gave us life (or that live), and our Holy Fathers since, that the Word was flesh; and not that he clothed himself with Man, as the Heretics say: but that he alone, at his own good pleasure, was incarnated, or took a body from the Holy Virgin Mary, and created his body within her womb without impurity. And no man can know that which was hid in the deepest obscurity.

The Lord the Word, the Word of the Father, came forth from her womb, who had formed there full formation; and he was perfect Man, as the Scripture declares. And he grew up, in gradual manner, to the mature state of a Man: and in it, he performed all his work; and he delivered in it his life to the Jews, by his own Will alone. And all power was in his hands; for he says, expressly, *I lay down my life a ransom for my sheep*; and afterward, *I take it up, and there is none that can pluck it out of my hand. By my own will I lay it down, for I have both power to lay it down and to take it up*. And afterward he took it up. And the only Son of God was crucified, only in his Sacred Body; nor is it known nor revealed

* The Greek Church, and its Disciples the Abyssinians, deny that the Spirit *proceeded* (*saratsa*) from the Son, but from the Father. They admit readily, that the Spirit, though a distinct Person, equally existed from eternity with the Son as with the Father.

how he suffered, except to Him alone that knoweth Mysteries, and his Father that sent him; and no human understanding can come to a knowledge of that thing, nor see it. And, after, he gave up his Spirit; as was written, saying,—*Father, I commit my spirit into thy hands.* And he is salvation, to those in heaven, and to those on earth. And he died, who subdued the power of death, that is Satan, as it is written. But it is not declared *how* he died, being known only to Him who knoweth all Mysteries. And he knows what he did for our Salvation; and he rose in the glory of his Father, and redeemed us who were captives. For he is the Lord, the King, who is invincible; and he ascended into heaven with great glory, and sat on the right-hand of his Father in his body that he received from the Virgin Mary, without giving the means of inquiring into or of knowing this Mystery. The wise man who inquires into it, cannot know it, because he does not fear before its brightness. If a man cannot steadily look on the brightness of the sun and discern the image of this creature, how shall mortal man discern the Image of the Creature of all!

And he shall come again, in the glory of his Father, in his Holy Body, and in terrible majesty; and he shall recompense all, according to their deeds. Those, who have made him Man in two ways, and have separated him into two, one by NATURE and one by GRACE, he shall cut them asunder, and cast them into hell-fire. Those, who say, *How* did he suffer? and believe not that he suffered in his body that was united with his Divine Nature (in His Divine Nature he did not suffer), he shall cut with the sword of his mouth, which is his sharp Word. Those, who divide him, and separate him from the substance of his Father, and make him less than he, he shall remove far from the kingdom of his sacred glory. Those, who make a Creature of the Holy Spirit, and say that he is equal with the Father and the Son in substance only, he shall debar from his sanctifying grace.

Also, we believe that the Holy Trinity is equal in *Divine Nature*, and that the Father and Son and Holy Spirit are one God and Lord, for ever and ever, Amen.

And so I EXCOMMUNICATE every Opinion and Heresy, that separates (or differs) from the Faith of the Three Sacred Councils, which are those of Nice, Constantinia, and Ephesus.

And I beseech and entreat our Lord and God Jesus Christ, to give salvation and peace to all that believe in this Faith delivered to us by our Fathers.

The People of Ethiopia continued in it formerly; for it is according to the Doctrine of Mark the Evangelist, whose allotment was the See of Alexandria and all that belongs to it*. But now you are divided among yourselves, and you are all in separate parties. And all the people that are under you, receive a Faith different from the Holy Religion in which we continue firm.

We do not hold what you assert, that the Holy Spirit anointed Christ; for if he was the Messiah, he needed not that he should be anointed: for the name Messiah (Măsîh) is, by interpretation, "the Anointer;"† and the anointing of him (or the anointing itself). But we, and all who think aright in the Trinity, equal in substance, say not that the Person of the Holy Spirit anointed Christ, but we say that the Person of the Son, when he was incarnate of the Virgin Mary and

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* The disputes about the Mode of the Incarnation, or rather about the Manner in which the Son became perfect God and Man and made his Humanity Divine, are probably very ancient in Abyssinia. They are not mentioned in the Chronicles, till after the expulsion of the Jesuits, in the Reign of Fasilidias, 1634. They were agitated during the reign of John, his Son; and they were the calamity of the reign of Yason I., a gallant and sensible Prince, who adhered to the tenets of the Monks of Debra Libânos. His Son Teclahaimânout declared himself of the opposite party. David IV. was violently attached to the party of the Unction, which occasioned much bloodshed in the period of this short reign. Yason II. and his Mother were obliged to tamper with both parties. Of late, the religious divisions of the country have been much increased by political faction.

† The word is *Kebâ-é* the Anoter, and *Tak ebâ-i* thee Anointed.

took from her a perfect body, *anointed* his Humanity with his Divinity. And, by this unction, he was called Messiah; and he needed not that the Holy Spirit should again anoint him. If it was the Holy Spirit that anointed Christ, he could not be called the Messiah, of (or by) himself; but the MESSIAH-MESSIAH, "the Anointed that was again anointed:" and it must have been necessary, that the Holy Spirit should, by grace, bestow on him a Second Unction, different from that with which the Son anointed his Humanity: and it must be, as we said before, and as you maintain, that the Holy Spirit is the Lord of Christ; according to the Scripture—*The Lord thy God hath anointed thee.* But this Doctrine is repugnant to the truth, and you are willing to oppose openly the orthodox (right) Faith; and also the Son himself, in whom are all things, and without whom nothing has been.

But *what* is it that the Holy Spirit has anointed?—the Eternal Son?—or the Humanity which he derived from Mary the Virgin? If it was the Eternal Word of the Father that was anointed by the Spirit, you make him perfect by the Holy Spirit, the God of the Eternal Son, as it is written, *The Lord thy God hath anointed thee*; and the Word of the Lord a creature, as says the Infidel Arius. But if you say, No, but the Holy Spirit anointed the Humanity that he received from the Virgin, you then make the person of the Son inferior; and this is infidel, detestable, and destructive of the Faith. If you say that the Holy Spirit anointed Christ, you then make Him Son *by Grace*, for he bestowed Sonship on him by Grace: and the Eternal Son, that is equal with the Father in substance, must be like one of the people; for we, who are born of Water and of the Holy Spirit, are the Sons of God by Grace, as we are taught from his own sacred mouth, saying, *When you pray, say, Our Father, which art in heaven.*

It is contrary to the truth, what you assert of the Eternal Son equal with the Father, making him one of the people; for this Grace is to us, that are men. But He, the Son of the Father, being his Word and his Brightness, who took not from the Spirit but himself gives it to all, how shall He

give Grace to all of us, that he receives from another? For Paul the Apostle, speaking of his Mission, and declaring that the Grace that was in him was given, writes, *The Grace of our Lord Jesus Christ be with all of you;* and again the Apostle says, *The Lord has sent the Spirit of his Son into your heart, crying Father, and My Father:* and the sense of this is—the Son, who dwells in us, calls upon his Father, and makes us name him Our Father, as our Saviour says, [by] *the Spirit of Righteousness which the Father hath sent in my name.*

If an Opposer ask—"What did the Holy Spirit to him, in respect of his Body?"—let him hear from the mouth of the Angel himself, saying *Peace be to thee, full of Grace! the Lord is with thee;* and, so on, till he says, *the Holy Spirit shall come upon thee*—and he remained upon her, and sanctified (purified) her body and mind—*saying, the power of the Highest shall overshadow thee; for that which shall be born of thee is Holy, and He shall be called the* SON OF GOD. Her answer was —*Behold the handmaid of the Lord God! be it unto me as thou hast said.* And, at this saying, the unsearchable, inscrutable *Word* of God came, and created to himself a Body from the womb of the Virgin, and was united with it*. And *he anointed* his Human Nature with his Divine. And therefore we believe that he was incarnate from the Holy Spirit and the Virgin Mary; for the Person of the Holy Spirit rested on the Virgin, and purified and sanctified her: and the Person of the Son created *(formed)* to himself from her a Body, and was joined with it in the womb, and was one with it, without deception, without addition, without separation, and without change. This is our Faith, that the Lord the Word was incarnate from the Virgin Mary, and that therefore she is called the Mother of the Lord. And the portion of every one who believes not in this shall be with the Deniers of the Son, and he shall be an Opponent of the Holy Fathers.

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* Objections have been raised in Abyssinia to this Doctrine. The tenet of creating or rather *forming* a Body to Himself, has been confounded with the Eternal Generation of Christ.

The Jews expected that Christ should come as a Reconciler, or Arbiter; like to other children that were of David. And they did not believe in him, that he was God; and that the Word was made flesh: therefore the blessed Apostles, in their perfect knowledge, first explained to the Jews the doctrine of the Incarnation of the Saviour: and all this matter was openly made certain to them, after they had exhorted them to belief in his *Divine Nature*. And they declared to them all that related to him; how it was not the work of man, but of God. And it was made known by Peter, who in Christ made the sick man rise and walk, adding, that Christ is the Messenger of Life or Health. And in the Gospel he declares his belief in Him—*Thou art Christ, the Son of the Living God*. And again, in his Epistle, he says, *The Lord is the Visitor of Spirits*, the Soul of Principalities and Powers. Further, Paul says that Christ is *Man, of the Seed of David*; and particularly he affirms, in his Epistle to the Hebrews, that He is *the brightness of his glory, and the image of his Person**. In his Epistle to the Philippians, he says that he is *the manifestation of God: no one hath seen God*. And these expressions—*the Angel or Messenger of life—the Son of God—the Brightness and Image of and the equal with God—the Lord, the Visitor of Spirits*—what do they tend to, except that the Word of the Lord became flesh—in whom are all things; and that there is no separation of him from his body; and that, after his conception by the Virgin, he was born; and was one Man in all his work; and not two, one of substance or nature and one of grace, as you maintain. And this is what was taught by the Father, when he proclaimed aloud at Jordan and on Tabor—*This is my Beloved Son*. Who is this Beloved, or the Beloved, but the Only Son alone—who, on account of us sinners, descended from the bosom of the Father; and took a Body, with which he was united, from the Virgin: and therefore

* *Tsadālā sebahtihu wa-amsālā bāhārihu*—"the brightness of his glory, and the Image of his *nature*." The word *akāla* is avoided; for it would indicate that Christ is an Image or reflection of the Person of the Father.

[said] *He hath anointed me and sent me;* for his Divinity anointed his Humanity. And it is not declared that afterward he took any thing from another; for he, *by his uniting himself* with flesh, made himself (*it*) Lord and Messiah.

And this is my Declaration respecting his body that was united with him, and we hold not that he was God by Grace. And this my Declaration respects one body, not two; nor two Divine Natures, one of *Substance* and one of *Grace.* Not one of our Fathers ever taught us so.

Who is he, that makes our remaining in this doctrine Sin? For witnesses (or testimonies) go before us in all the Sacred Books*. For, of much doctrine contained in them, we have written only a little, that the Discourse might not be long.

Further we say: Let those who maintain that the Son had three Nativities; one from the Father before all time, another from the Virgin in latter days, and one by the Holy Spirit in the Womb of the Virgin—and who acknowledge not, according to the Fathers, that the Son had two Nativities, one from the Father and another from the Virgin; and that he created his own body of himself, which the Father did not create nor the Holy Spirit anoint; but by the uniting of the Person of the Son with the Humanity which he took from the Virgin, that he *was* in the Womb, and that by this uniting the unction was performed, that is to say, the anointing of his Humanity with his Divinity, (for the Person of the Son is not less than the Persons of the Holy Spirit and the Father, but the Three Persons are equal in one Substance and one Divine Nature)—Let those who maintain these errors, and deny these truths, be EXCOMMUNICATED.

And let them who say that the Son was not united with the Humanity which he took from the Virgin, but was in her Womb by the Unction of the Holy Spirit, Son of God by Grace; and allow that the Holy Spirit by remaining on the Virgin purified her, and that the Person of the Son remained in her womb, and formed thence perfect Humanity, and was united with it in the womb by an union inseparable and

* We are supported by Authorities, from all the Sacred Books.

unchangeable, and that he was the Eternal only Son of the Father before and also after his incarnation, and not two Sons, one by Substance and one by Grace, as the Heretics declare that he is—be EXCOMMUNICATED.

And let them who say that the Holy Spirit, while he remained on the Lord in Jordan, was sought by him that he might find aid from him; and that, on this account, he became the Son of God by Grace—them, who thus make him as one of the people, who are the Children (Sons) of God by Baptism and the Spirit remaining on them—let them who allow not that he is the Saviour, the Only Son of God, both before and since his incarnation, and since his Baptism in Jordan, where he received not power from the Holy Spirit as we do that are men, but himself gives Grace to them who need it—be EXCOMMUNICATED.

And let them who believe that there are in Christ, after his Unition, two Natures and two Persons, one will and one pleasure, and allow not that the LORD THE WORD incarnate is one Substance from two and one Person from two, without falsehood, change, addition, or separation, since the time when he became flesh—be EXCOMMUNICATED.

And let them also be EXCOMMUNICATED* who say, that there are in our Lord Jesus Christ two Natures and one Person and two wills and two pleasures since his Unition, and allow not that the Son of God was united with the body from Mary as the soul is united with the body—for the soul and the body are not two men, but are called one man; and two are *not said* of him in person or character—in like manner *it is not said* of Our Saviour. For he is from two natures, the visible and the invisible, the Eternal and the Temporal. But he is not declared to be two; nor two in person or character, the Lord having been united with Man in the Virgin's womb, and having become One without separation or deception.

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* *Wuguzān likûnû.* In this last paragraph, these formidable words are wanting, by an omission in the scribe; but they must be understood, as in the preceding paragraphs.

And we supplicate the Lord to give wisdom to all who may read these words, that they may be strengthened by them in (or may confirm by them) the true Faith of our Lord Jesus Christ, to whom be Glory, with his Blessed Father, and the Holy Spirit, henceforth and for ever. Amen.

This Epistle* was written in the fifteen hundred and twenty-fifth year of the Pure Martyrs; in the time that Matthew was read. It was begun on the ninth of the Month Tekemt, and ended on the sixteenth. Georgis, the Egyptian, translated it from the Arabic Language into Gheez, at the desire of the Chief of the Governors (*Reesa Mecwanent*) Welleda Selassé, in the Reign of our King Agwâla Siôn, before all the Nobles in Ethiopia that were exiled (from Court) on account of the Orthodox Alexandrian Faith, held by the See of Markos the Apostle: his Prayer and his Blessing be with us. Amen.

The intelligent Christian will read these Instructions with sorrow. It is not by Anathemas of this nature, that the Church of Abyssinia will be restored. It is the faithful and affectionate administration of the Truths and Ordinances of the Gospel, which must be applied as a healing balm to her festering wounds. The Confession of Claudius, the

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* The Abyssinians reckon time by the Æra of the Creation; and, as in this instance, by the Æra of the Martyrs, or of Dioclesian, which is A.D. 276. There are eight years of difference, between our computation of the years from Christ and theirs. This Letter of the Patriarch was copied, for that is the sense of the term "written," in Harvest A.D. 1808. The Nobles who adhered to the Alexandrian Faith, had left Gondar; and had taken refuge in Tigré, with Râs Welleda Selassé.

The Four Gospels, each of which is begun to be read successively in the Churches in the respective period of four years, give their names to the years in which they are read. One year is called the Time of Matthew, another of Mark, a Third of Luke; and so in rotation.

Emperor, revived, after its repose of two hundred and fifty years, and freely circulated throughout Abyssinia, would have contributed far more to the good of that Church than the Instructions of Mark the Patriarch.

These Instructions are important, however, as shewing the state of religious opinions and feelings in Abyssinia. No greater proof can well be given than what is furnished hereby, of the necessity of a free circulation, throughout that country, of the Holy Scriptures. These Instructions, it is obvious, take a very limited view of the Truths of the Gospel; and that in a manner little calculated for spiritual edification. They are, indeed, avowedly pointed against certain opinions: but, while on these they subtilize and refine above what is written, they leave out all notice of those Christian Graces and Virtues which spring from true Faith—that supreme Love of God, and that Love of our Neighbour as ourselves—which are wrought by the Holy Spirit, in the heart of every one who truly, by His Grace, believes in Christ, and through the One Mediator draws nigh unto the Father.

ETHIOPIC SCRIPTURES.

The Ecclesiastical Language of Abyssinia is the Ethiopic, which bears a very close affinity to the Hebrew and Arabic.

In this language, the Abyssinians possess all the Books of the Holy Scriptures. In it, their Liturgy and Devotions are performed. They have also their

Ecclesiastical Canons, and large Historical Memorials, in the Ethiopic. For a copious translation of these Historical Memorials, we are indebted to the intrepid Bruce, to whom the Reader is referred for an account of the Emperors of Abyssinia.

In former times, the Ethiopic was much cultivated by the Jesuit Missionaries. To them we are indebted for the New Testament, in that language, which is printed in Walton's Polyglott. This, however, is but a partial benefit; as the whole Version has been adapted to the Vulgate. Much also of their labours remains yet concealed; probably in the Vatican.

Among Protestants, the name of Ludolf, himself a host, stands pre-eminent for the cultivation of Ethiopic Literature. The Manuscripts brought to this country by Mr. Bruce, and others existing in the Library of the British and Foreign Bible Society, in the Royal Library at Paris, in Rome, and at Franckfort, will facilitate the production of the Holy Scriptures in this ancient language, so much venerated by the Abyssinians.

Of the Ethiopic Manuscripts, just alluded to, as belonging to the British and Foreign Bible Society, the most valuable is a copy of the First Eight Books of the Old Testament, presented, among others, to that body, by the Committee of the Church Missionary Society. An account, by Professor Lee, of this valuable Manuscript, is printed in the Third Appendix to the Eighteenth Report of the Church Missionary Society, and in the Missionary Register for December 1817.

Copious details, on the subject of the Ethiopic Scriptures, are given in Le Long's Bibliotheca Sacra:

Vol. I. Part ii. Sect. 6.—where the learned reader will find much interesting and valuable information.

AMHARIC VERSION OF THE SCRIPTURES.

THE province of Amhara is situated in the western part of Abyssinia. Its capital, Gondar, is also the capital of the whole nation; the Royal Family having long transferred their residence thither, from the ancient capital, Axum.

Though the province which bears the name of Amhara is small, its dialect is spoken through at least half of Abyssinia. It has obtained the title of the Royal Language, being the language of the Court. The Nobles, and the Governors of the different provinces, emanate from this part of the kingdom.*

Since the discovery of the Abyssinian Church by the Portuguese, the languages of the country have been cultivated with great success, both by the members of the Romish Church and by Protestants. The fruits of the labours of the Jesuits, however, in this department, are not before the world. Whoever desired to become conversant with the Ethiopic and Amharic Languages must, till within the year that is past, have had recourse to a Protestant, the accomplished Count Ludolf. This public-spirited Nobleman devoted, upward of a century ago,

* See Ludolf, *in voce Amhara*; both the History and the Commentary. In the History, Book I. ch. 15. he counts eight different dialects in Abyssinia. Of these, the Amharic and the Tigré are the principal.

princely funds and many years of intense application to the cause of Abyssinia. His Six Works on this subject confer high honour on his name. In two of these works, he gives a view of the History, Religion, and Manners of that country: in two others, we have the Ethiopic Lexicon and Grammar: in the remaining two, he occupies ground peculiarly his own; and displays a talent for research rarely equalled. The fruit of his converse with one Native Abyssinian, was an Amharic Vocabulary and Grammar, sufficient to furnish an intelligent Scholar with the ability to present himself at the Court of Gondar.

Books in the Amharic Dialect were still wanting; till, at length, the Work, of all others the most important, was produced—in a manner and with a degree of completeness, such as no human sagacity could have devised, but as it was directed and overruled by the Divine Mind. While Abyssinia confessedly stands in need of that aid which European Christians alone can render, and while the spirit of multitudes of these Christians is stirred up to help their Brethren, the very Work most required has been placed in the hands of a body of men best calculated *to* use it with effect—the Amharic Scriptures in the hands of the British and Foreign Bible Society.

The circumstances which led to the execution of this work, with the manner in which it was performed, and the means whereby it came into the Society's possession, shall be here briefly detailed.

To M. Asselin de Cherville, French Consul at Caïro, it is owing, under the good Providence of God, that this work has been prepared for the benefit

of the Abyssinian Nation. Extracts of some Letters from that Gentleman to the Author will explain the occasion of the undertaking, and the manner in which it was accomplished.

Of the occasion of entering on this translation, and his object therein, M. Asselin writes—

I took pains to seek an Abyssinian, capable of teaching me to pronounce the Ethiopic well. After many fruitless inquiries, I was directed to an Old Man, as the only one qualified to satisfy my wishes. Imagine my surprise to find, in this poor Old Man, a master of the literature of his country—a traveller, who had penetrated the most remote regions of Asia—the instructor of Bruce and of Sir W. Jones.

These considerations determined me to engage my Abyssinian Friend to translate into the Vernacular Tongue, of which he was perfectly master, a Book which might serve to make it known in Europe. But what Book should he translate? After mature reflection, I resolved to employ him in translating the Bible; for the Bible being already translated into the Ethiopic, this book becomes a point of comparison, in order to assign the differences between the Vernacular and the Ancient Language.

All my wishes will be accomplished, if this Work shall acquire extensive publicity: for, in that case, Literary Men, Merchants, Missionaries, and Travellers, would hereafter have the ready means of learning a dialect, which may be important to them in their different pursuits, and in which we have hitherto had only the Lord's Prayer and the Apostles' Creed, which the learned Ludolf had been at great pains to procure; with some fragments preserved by Mr. Bruce, which that celebrated Traveller had obtained with much difficulty.

The care with which this Translation was executed, will appear from the following extract:—

This work has occupied me ten successive years. Tuesdays and Saturdays, every week, my door was shut to every

body. I read with my Abyssinian, slowly, and with the utmost attention, every verse of the Sacred Volume, in the Arabic Version which we were about to translate. All those words which were either abstruse, difficult, or foreign to the Arabic, I explained to him, by the help of the Hebrew Original, the Syriac Version, or the Septuagint; as well as a few Glossaries and Commentaries, which I had gathered about me: but he also found often the key to them in the Ethiopic, or Gheez. I likewise took the greatest pains to correct the faults in the print of the text, and to make him scrupulously attend to them. After having finished the translation of one Book, we collated it once more, before we proceeded farther.

The combination of circumstances which facilitated the design, is forcibly stated by M. Asselin:—

The question has not reference to a known language; and one in which translators, more or less skilful, can be procured: it respects a language almost unknown; and a translation absolutely unique, which unheard-of circumstances have combined to procure, and which doubtless will not present themselves a second time For I must confess to you, that if unhappily a single Book were wanting, I should now find it impossible to supply the defect.

I owe this entire collection, only to the most happy combination of circumstances; or, rather, to the kindness of Providence, who would not take to Himself my poor Old Man, until his work was accomplished. I owe it to the gratitude and strong attachment of this venerable Old Man, whom I had snatched from the arms of death, and who had devoted to me the remainder of a life which he considered to be mine. I could never have obtained from mercenary hands, that which gratitude alone has done for me. I blushed while I offered a salary to a man the most simple, the most virtuous, and the most disinterested, that I ever met with. And what use did he make of this salary?—He divided it among his poor countrymen, who had left the land of their nativity to make the Pilgrimage to Jerusalem.

In conversation with M. Asselin, he communicated other particulars respecting the Translator.

His name was Abu Rumi. In person, he was short, but well made and muscular—the eye intense —the countenance perfectly Abyssinian — a man capable of sustaining the fatigues, whether of travel or of study, in both which his brief history shews him to have excelled.

About the age of twenty-two, Abu Rumi interpreted for Mr. Bruce at Gondar. At twenty-eight, as near as M. Asselin could calculate from his statements, he left Abyssinia—visited Caïro and Jerusalem—traded in Syria—and proceeded, through Armenia and Persia, to India. Here Sir William Jones was instructed by him; and he resided in Sir William's house. From India, he went to Mocha; and thence returned to Abyssinia. After a while, according to the custom of travelling Merchants, he became restless to quit Abyssinia, and again went to Caïro. Here, in a fit of sickness, M. Asselin found him out. He would have died from mere poverty and neglect. M. Asselin having been the means of his recovery, he vowed never to quit him, and called him his Father. He was now about fifty or fifty-five years of age. After having finished his work, he went to Jerusalem; and, returning to Caïro, died there, of the Plague, about four years since.

M. Asselin employed two other Abyssinians, as copyists, at different times. One of them, who was a young man, was of good talents; but so insatiable for money, and so impatient, at the same time, to

return to his country, that his services were not long available.

It was the wish of M. Asselin to have two copies of the work taken; one in folio, and one in large quarto. All, however, that he obtained to be copied was the following, in large quarto—Genesis (sent, by Colonel Misset, to the Prince Regent)—Exodus (sent to the Rev. Mr. Renouard, and the receipt acknowledged)—Leviticus and Numbers (to the Pope)—Deuteronomy (to the French Intitute)—Joshua and Judges (to the King of France): and, in small quarto, only the Book of Genesis, entrusted to the Author for the British and Foreign Bible Society.

The object of M. Asselin in transmitting these copies, was to excite attention to the work on which he had been so laboriously occupied. On the Author's first visit to Egypt, learning that this great task had been achieved, and that M. Asselin was desirous of disposing of the work on terms which would re-imburse his expenses, a negociation was opened with him on the subject; as the Author was aware that both the Church Missionary and Bible Societies would justly deem the Manuscript in question of the highest importance to their views in behalf of Abyssinia. Having apprised those Societies of all the circumstances of the case, it was agreed that the British and Foreign Bible Society should offer terms for the work. Finding himself, soon after his return to Malta, entrusted, by the Committee of that Institution, with discretionary powers on this subject, the Author visited Egypt the second time, with the view of concluding the negociation. This was happily effected, on the 10th

of April 1820; on terms which appeared to him to be equitable to all parties.

Before he left Caïro, the Author wrote to Bombay, Surat, Calcutta, and Malacca; and expressed his regret that the interchange of correspondence had been so slight. But we shall one day meet! The publication of the Amharic Scriptures will be as the lighting of a Pharos on the inhospitable shores of the Red Sea!

Having thus obtained possession of this invaluable Manuscript, the Author returned with it to Malta; after an absence of about three months, in March, April, and May, 1820. The New Testament was taken with him on his return to England; and the Old was sent in a subsequent Packet: the whole is now safely lodged in the Library of the British and Foreign Bible Society.

This Manuscript contains 9539 pages, in duodecimo, or small octavo; in the hand-writing of the Translator, Abi Rumi; which is a bold and fine specimen of the Abyssinian character. The Society, on its arrival in England, lost no time in submitting it to Professor Lee, with a view to the publication of such portions as might seem to be expedient. The Four Gospels, in Amharic and in Ethiopic, in two separate volumes, are in preparation. In the furtherance of this object, and in the general promotion of Abyssinian Studies, the Author is happy to add that some other Cambridge Scholars have volunteered their services. He refers, more particularly, to Thomas Pell Platt, Esq., Fellow of Trinity College, and to a near relative of his own.

This remarkable work, therefore, British Christians may well accept, as a Gift in trust for Abyssinia.

It has been placed in their hands. The beneficent designs of Providence toward that Church and Nation, and the Continent in which they lie, are, in this whole affair, most manifest. It only remains for Britain, with the blessing of God, to aim at carrying into effect those gracious purposes!

TIGRÉ VERSION OF THE SCRIPTURES.

The arrival of Mr. Pearce at Caïro has been already stated. This enterprising man had been left in Abyssinia by Lord Valentia, and had rendered important services to Mr. Salt on that Gentleman's Second Visit to that country. Râs Welleda Selassé, the Governor of the Province of Tigré, declared, that at that time Mr. Pearce spoke the language extremely well. The active life, indeed, which he had led while in Abyssinia, and more particularly his engaging in the wars of the Abyssinians for several years, must have given him the best opportunity of perfecting himself in fluently speaking their language. The same cause, however, presented a hindrance to his studying the Ethiopic—the written Ecclesiastical language of the country. Yet he was diligent in improving himself therein, according to the means of knowledge which he possessed. A more ardent or indefatigable man, in pursuing his object has scarcely existed. His ear was quick—his memory retentive—his apprehension clear—and his expression pointed and perspicuous. He had accustomed himself to make copious Vocabularies of the Dialects both of

Amhara and Tigré. These Vocabularies are in the possession of Mr. Salt, with whom he constantly corresponded while in Abyssinia; and to whom, on his death at Alexandria, in the Summer of 1820, he bequeathed all his papers. Had he possessed the advantages of a Classical Education, he would have combined many of the chief qualifications requisite in a Translator.

Being much impressed with the extraordinary talents of Mr. Pearce, and learning, from a few Abyssinians whom he met with in Egypt, that he spoke the language perfectly, the Author determined, with the concurrence of Mr. Salt, to avail himself of the opportunity of obtaining a translation of some portion of the Scriptures. It was known, at that time, that the Version of the Bible in the Amharic existed: but, as difficulties stood in the way of immediately obtaining possession of that work, and as it appeared desirable to have the greatest variety possible of specimens of Abyssinian Languages, it was resolved to employ Mr. Pearce in attempting both dialects; those, namely, of Amhara and Tigré. The Gospel of St. Mark was, in consequence, translated by him, from the English Version, into these two dialects; and subsequently he added that of St. John, in Tigré. These three Versions are now in the possession of the British and Foreign Bible Society.

The entire Amharic Version having become, since these translations were undertaken, the property of the Bible Society, the Gospel of St. Mark, in that dialect, by Mr. Pearce, may be considered as entirely superseded. It cannot even serve as a criterion, by which to correct any thing that may

appear to us faulty in the Version of Abu Rumi; this latter having paramount claims to be esteemed as a Standard Version.

It is, therefore, to the Tigré Version of Mr. Pearce, that the present remarks have reference.

Of this extensively spoken dialect, this is the largest, and almost the sole specimen which we possess. Of its accuracy we cannot judge, till we shall become possessed of more copious materials in the same dialect: but it is the production of a man, who could not fail, from his peculiar advantages and natural talents, to furnish much new and satisfactory information. It is on these grounds that the following Notices respecting the Tigré—in preparing which the assistance of Professor Lee, and of his learned co-adjutor in the Amharic, Mr. Platt, is thankfully acknowledged—may probably be considered as tending to important practical conclusions.

SPECIMEN OF TIGRÉ, IN EUROPEAN CHARACTERS.

This specimen was translated by Mr. Pearce while in Caïro, in 1819.

ST. MARK, iv. 3—8.

3. Summar: Reiyer, hadda woutshehu zurri mer zur.

4. Wer termusse mer hellef inder hu zuru, eddeta woddockhu ber tockar mungarde, wer el wofe el summi mussehu wer billerhu.

5. Wer eddeta woddockhu ov emne muddre, ov zer nevver crub nishta muddre; wer sharshar buckel larle, ov zer hi nevvertart ov muddre:

6. Mai shar el Tsi ter larl ter arrehu, wer zi nevver tsur minminh ov tuffu.

7. Wer eddeta woddock mis er shock; wer el shock buckel larle, wer annockhu, wer hi gebber fruhi.

8. Wer calle woddock ov subbuck muddre, wer gebber fruhe ter larl wer ter chummerhu; wer wolledhu, eddeta serlasser, eddeta sidser, wer eddeta merete.

ANALYSIS OF THE PRECEDING TRANSLATION.

This Analysis is chiefly in reference to the approximation of the Tigré to the Ethiopic.

ST. MARK, iv. 3—8.

3. Summar: Reiyer, hadda woutshehu zurri mer zur.

Summar: "Hearken." Evidently from the Ethiopic ሰምዑ: Amharic ሰማ: What form of the Imperative it is here intended to express, cannot perhaps be precisely determined. In Ethiopic, the regular inflection is, ስማዕ: 2 sing. ሰምዑ: 2 plur. In Amharic, ሰማ: sing. ስሙ: plur.

Reiyer, "Behold." Eth. ርኢዮ: from Root ርኢየ:

hadda, "one," quidam. Eth. አሐዱ:

woutshehu, "went out." Eth. ወጽአ: Amharic ወጣ: or ወጸ: The syllable "hu" Mr. Pearce elsewhere explains to be merely paragogic.

zurri. Eth. ዘራኢ: Amh. ዘሪ: "a sower."

mer zur: i. e. መዝርኢ: "to sow:" Infinitive, formed with መ prefixed, as in Amharic. Eth. root ዘርዐ, guttural dropped.

4. Wer termusse mer hellef inder hu zuru, eddeta woddockhu ber tockar mungarde, wer el wofe el summi mussehu wer billerhu.

Wer termusse, "And it came." Ethiopic ወትመጽአ:

mer hellef, i. e. መገለፍ: "to pass." Eth. roo ገለፈ:

inder, "as." Amh. እንደ:

zuru, "he sowed," from ዘርዐ: See in verse 3.

eddeta, "some;" perhaps from አሐደ: as "hadda" in v. 3.

woddockhu, "fell." Eth. ወደቀ: Amh. ወደቀ:

mungarde, "the way. Eth. መንገድ:

wer el wofe, "and the birds." Eth, ፍጡ: 'a bird,' ወ 'wer' the prefix 'and': "el" is apparently the Arabic article.

summi, "heaven." Eth. ሰማይ:

mussehu, "came." Eth. መጽኡ:

wer billerhu, "and devoured it up." Ethiopic ወበልዑ:

5. Wer eddeta woddockhu ov emne muddre, ov zer nevver crub nishta muddre; wer sharshar buckel larle, ov zer hi nevvertart ov muddre.

ov, "on." Eth. ገበ: losing the guttural.

emne, "stony:" from Eth. እብነ:

muddre, "ground." Eth. ምድር:

ov zer nevver, " where there was :" from ዝበዘ፡ ዝበረ፡ which is nearly an Ethiopic phrase.

buckel, " it sprang." Eth. በቀለ፡

larle, " up." Eth. ለዕለ፡

hi nevvertart, "there was not to it." Eth. ኢዝበረት፡ and " art" may be the pronominal affix.

6. Mai shar el Tsi ter larl ter arrehu, wer zi nevver tsur minminh ov tuffu.

Tsi, " the Sun." Eth. ፀሓይ፡

ter larl, " was up." Eth. ተለዐለ፡

wer zi nevver, " and because there was not:" probably for ወዘኢዝበረ፡ Ethiopic. See ver. 5.

tuffu, " it withered away." Eth. ጠፈሰ፡

7. Wer eddeta woddock mis er shock ; wer el shock buckel larle, wer annockhu, wer hi gebber fruhi.

shock, " thorns." Eth. ሦክ፡

annockhu, " choked." Eth. root ዝዝቀ፡

wer hi gebber, " and did not bring forth." Eth. ወኢገብረ፡

fruhi, " fruit." Eth. ፍሬ፡

8. Wer calle woddock ov subbuck muddre, wer gebber fruhe ter larl wer ter chummerhu ; wer wolledhu, eddeta serlasser, eddeta sidser, wer eddeta merete.

calle, " other." Eth. ካልእ፡

subbuck, "good:" possibly from Eth. ሠቡሕ: "Fat."

[The words immediately following the above have been already explained.]

wolledhu, "it brought forth." Eth. ወለደ:

serlasser, "thirty-fold." Eth. ሠላሳ:

sidser, "sixty-fold." Eth. ስሳ: contracted from ስድሳ:

merete, "hundred-fold." Eth. ምእት:

Mr. Pearce, being unacquainted with the Ethiopic, was under the necessity of employing European characters. In doing this, knowing only English and French, he uses generally that spelling, which in English would give the right sound of the words. In consequence of this, he is under the necessity of introducing the letter *r*, in numerous instances were it does not belong to the root of the Abyssinian word. In this particular, the Author desired him constantly to follow his ear; and to write every word as he would have done, had it been English. The introduction of this letter will prove no embarrassment to Philologists, who, knowing the root of the word, will immediately perceive where the *r* is inconsistent with etymology.

From the above Analysis it will appear, in how high a degree the Tigré approximates to the Ethiopic: in reference to which we find Ludolf remarking, in speaking of the different Abyssinian Dialects, "Tigrensis cum Ethiopicâ nostrâ maximè convenit, minimam inter omnes corruptionem passa." Hist. Æth. I. 15. 43.

From Mr. Pearce's ignorance of Ethiopic, it is the more evident that his knowledge of the dialect of Tigré was derived from no other source than his long residence in the country. The resemblance of that dialect to Ethiopic could not be known to Mr. Pearce, as it would have been to a literary man; who might, from his knowledge of the Ethiopic, have acquired imperceptibly a bias to mingle ancient words with the vernacular dialect. Such an admixture, in the case of Mr. Pearce's Versions, could arise only from the actual circumstance, that the Ethiopic and Tigré have much in common with each other.

From this resemblance between the Ethiopic and the Tigré, we may draw the following inferences, not a little consolatory in themselves, while they may animate us to the prosecution of this imperfect commencement in the Tigré.

1. The Ethiopic Scriptures, although not perfectly intelligible to the Natives of Tigré, must be so in a considerable measure, especially to the Priests; much more so, than any other Version. Till the vernacular dialect of Tigré, therefore, be fixed, the measure adopted by the British and Foreign Bible Society, of printing the Ethiopic Scriptures, will be peculiarly beneficial to that province.

2. The Ethiopic Liturgy must, for a similar reason, be, in a considerable degree, understood by the Priests and by devout persons, in the more eastern parts of Abyssinia. In this respect, how superior is their state, to that of their kindred Christians the Copts, in Egypt; to whom, as has been already

noticed, a Liturgy is recited, in a language absolutely unknown.

3. In the future prosecution of this work, the fixing of the Dialect of Tigré, it may serve both as encouragement and direction to observe, that every degree of progress in Ethiopic (and, by consequence, in Hebrew, Arabic, &c.), bears immediately on this object; far more so than in the study of Amharic, in which there is much that is foreign to Ethiopic. To undertake this work, it may stimulate us to reflect, that, in our relations with Abyssinia, the Province of Tigré must, in the very nature of things, take precedence of the more interior and remote provinces of Amhara. Although the Version of that dialect be completed, and although Gondar be the Capital of the Kingdom of Abyssinia, yet the proximity of Tigré to the Red Sea has always rendered that Province the most important, and its Governor often superior to the King. Axum, the ancient capital, is still the Ecclesiastical Metropolis: and it was in the very heart of Tigré, that Mr. Pearce found a greater number of volumes of the Scriptures, than in any other part of Abyssinia*.

How far the Version of Mr. Pearce, executed under very great disadvantages, may prove to be serviceable, will best be seen, when some literary men shall have actively applied to the work of producing a translation of the Scriptures into Tigré. The plan which the Author had projected, before Mr. Pearce's family was broken up by death, was

* Appendix to the Sixteenth Report of the British and Foreign Bible Society: p. 168.

to obtain, through him, some literary Abyssinian; whether from the country itself, or from Egypt, or from Jerusalem: and this was one of the motives of the journey into Syria, which was commenced in June 1819, but which was interrupted, as before stated, by a robbery which one of the party suffered in the Desert. The number and the qualifications of the few Abyssinians resident in Jerusalem, have been recently ascertained by Mr. Connor*.

Till the aid of some learned Native, like the truly great Abu Rumi, be obtained, the work cannot be perfectly executed. But to discover, to secure, and to direct such an Assistant, would require the presence of some learned Representative of our British Societies, whose attention should principally be directed to Egypt.

Here then is another instance, in which the great Head of the Church seems, by the audible voice of singular Providences, to demand of our Universities, *Whom shall I send, and who will go for us?*— while Ethiopia still stretches out her hands to this Protestant Church and Country, saying, *Come over, and help us!*

ON THE ENCOURAGEMENT OF ABYSSINIAN LEARNING.

DRAWING our steps homeward, we now come to inquire, in what manner or degree the Learned Institutions of our own country are competent to contribute their efforts to the accomplishment of these

* See the Appendix to this Volume, under the title "Syrians, Copts, Abyssinians, and Jews, at Jerusalem."

views. Learning, in the hands of a devout Missionary, is an instrument of great value. A well-grounded knowledge of Hebrew, leading to an acquaintance with the cognate languages, Arabic and Ethiopic, seems requisite before the Missionary leaves Malta for Egypt; or at least before he quits Egypt for the Red Sea. How far the British Universities are prepared to furnish Students of this character, is a question of great importance.

We rejoice that this question can be answered, in some measure, satisfactorily. A few years have witnessed such an attention to this subject, as seems to augur an approaching revival of Oriental Literature. The spiritual wants of the Eastern Churches, as they became, about the time of Buchanan, more known, have excited the desire to relieve those wants. In proportion to the steady and effective progress which our Universities shall make in this work, it may confidently be expected, that the Church of Christ, throughout Asia and Africa, will revive her long-obscured glories, and extend her benignant reign.

Other Institutions have greatly contributed, or may be expected to contribute, to the cultivation of the Eastern Languages. The Colleges at Fort William and Haileybury have promoted this object, for diplomatic, civil, and commercial purposes. The Bishop's College at Calcutta, and other Institutions in the East, embrace the study of a wide circle of Languages, and that for the noblest end—the civilizing and evangelizing of Asia.

From these Institutions, but especially from the Bishop's College, it may be expected that much help may be obtained, directly or indirectly, for

Abyssinia. It is worthy of consideration, however, whether, in entering, with such ample means and such fair hopes, upon another Continent, it may not be expedient to contemplate some New Establishment, founded with an express view to those ends which have been already stated.

The endowing of an Abyssinian Professorship, with Three Scholarships, in either or both of the English Universities, would display a generous and enlightened consideration of the wants of Africa.

The amount of Literature already in our possession, with this view, is as follows:—in Ethiopic (the Ecclesiastical Language) the whole Bible, and various Liturgies and Histories—in Amharic (the reigning modern dialect) the whole Bible.

EIGHT dialects, as has been already noticed, (one of which, that of Tigré, has been in a considerable degree elucidated,) will afford ample scope for the Researches of an Abyssinian Scholar.

On the measure, thus suggested, it is well that public opinion and feeling should ripen. Far from any view of deranging the admirable system of Classical and Scientific Education which prevails in the Universities, by giving an undue prominence to Oriental Studies, the present proposition is designed rather to add to the amount of study, than to take away any part now existing. Up to a certain period of education, the youthful mind is employed sufficiently, in acquiring and arranging the materials of knowledge. Soon after this succeeds a practical period, when its amount of knowledge is wanted for use. It is on the consideration, that none will, generally, enlarge their views toward foreign labours, so well as those who have first improved the means

of ripe Classical Education for home-purposes, that we would gladly see the rewards of Hebrew, Arabic, and Abyssinian Scholarship presented, in limine, to the newly-graduated Student. Neither will sound Literature be injured, in any of her domestic concerns, by extending some portion of her resources to such foreign objects, as possess a genuine claim on her patronage.

These suggestions are submitted with the greatest deference; and with the single desire, that a work of vast importance should be undertaken, by those to whom Public Opinion looks up, as most competent to its accomplishment.

THOUGHTS ON A MISSION TO ABYSSINIA.

To communicate the friendly sentiments of British Christians to the Abyssinian Church, it is requisite that Missionaries should proceed to that country. Such a Mission, however, will not be established in a day. For some years, it is to be feared, the Church Missionary Society will be bending its hopes and intentions, rather than its immediate efforts, to this important field. Were two men, in every respect of the fittest description, to offer themselves for this special service, a considerable time must elapse before they could, with prudence, proceed to their destination.

In the mean while, it is well to mark candidly, both the difficulties that present themselves, and the favourable circumstances which gradually open before us.

A principal difficulty, which has been always felt

in approaching Abyssinia, is the want of a Harbour in the possession of Christians. The only commodious port is that of Massowah, commanded by a small island of that name, in the hands of Mahomedans. The difficulty of entering Abyssinia by this point was found so great by Mr. Bruce, that he characterizes the island as "a place to bury strangers in." At present it is in the possession of Mehmed Ali, the Bashaw of Egypt; our friendly relations with whom might, in some degree, facilitate our access to Abyssinia.

Having entered Abyssinia, the want of Christian Commerce would prove the next impediment. The Abyssinians are addicted to Agriculture, Hunting, and War: trade they despise, and leave in the hands of the Mahomedans. It is in part, however, conducted by Armenian Merchants; to whom, on account of the accordance of the two Churches, the Abyssinians are particularly friendly.

Of the Greek Church they are jealous; as having been, for so many centuries, the rival of their parent, the Coptic Church, in Egypt. Yet Greeks enter Abyssinia; and reside, and even obtain influence there. It is ardently to be hoped, that when the Greek Church shall have become, by the Modern Version of the Scriptures, now preparing for her use, excited to a higher degree of intelligence and spirituality, she will think of sending Missionaries into Africa; and thus, by zeal for the extension of the Gospel, draw down that blessing on herself, which the Western Churches are beginning to enjoy.

To the labours of a Missionary, actually arrived in Abyssinia, a main obstacle would be the ignorance and power of the Priesthood. When Mr.

Salt, on one occasion, said to the Râs, "Your subjects are Christians, but they are blind Christians"—the truth of the remark so forcibly struck him, that he quite writhed under it, and was in grief for several days. This Râs was in absolute bondage to the Priests, notwithstanding his great power. Of old, as appears in the History of Abyssinia, the Emperor and the different Chiefs have always feared and courted them. They are so numerous, that they form, according to Mr. Pearce, the twentieth part of the people; and the bulk of them are lamentably ignorant. Many become Priests, as Mr. Pearce expresses it, "to avoid the Spear:" that is, to be exempted from military service. They hold the people in blind subjection; and, to complete their own bondage, they are governed by an Abuna, or Bishop, who is necessarily to be a foreigner, and is generally a native of Egypt. It is not without great reluctance, that the Egyptian Monks are compelled to accept this office: they leave the solitude of their Monastery in the Desert, to govern with absolute power a turbulent people: they find their immense Diocese—for all Abyssinia has but one Bishop—constantly embroiled in civil wars, in which their numerous Priests constitute a powerful party. A life of alarms, utterly uncongenial to the proper pacific spirit of a Christian Bishop, is his certain lot.

How difficult then must be the duties of a Protestant Missionary to this Church! He must not begin his labours, by impugning their errors, or by exalting his own views above theirs. He must, by a slow progress, give them the opportunity of appreciating, and regarding with a favourable eye, his

character and his opinions. Openly to oppose the Priests, would be the height of rashness; for they could demolish him by a single anathema.

To the Roman-Catholic Church, and every thing connected with the memory of the Jesuit Missions, the Abyssinians have an unconquerable repugnance. It is not likely that they will ever forget the attempts made by that Church to obtain dominion over their faith: but Protestant Churches, by adopting measures of another kind, will escape, it may be hoped and expected, the hostility which has been excited by the Latins.

The insalubrity of climate, which characterizes many parts of Africa, forms no objection to an Abyssinian Mission. Once fairly arrived there, a native of even the northern parts of Britain might deem himself returned, at times, to the bracing mountain-air of his Mother Country.

In reference to a future Mission, it is no small encouragement, to remark the approaches which have been made to a more immediate intercourse between Abyssinia and this Country. The present British Consul-General for Egypt has twice visited the province of Tigré: and his valuable communications illustrate this gratifying fact, that, in proportion as the British Name is made known, it is respected. His notices are the more authoritative, since, by repeating his visit to Abyssinia, he has given a greater degree of accuracy to his views than is generally supposed to be attainable on a first visit. Subsequently, he retained there, for a considerable number of years, an English Agent, the late Mr. Pearce; whose intrepidity carried him through scenes of almost perpetual danger, while his quick and intel-

ligent mind was constantly collecting stores of practical information. Through Mr. Salt, the British and Foreign Bible Society has been enabled already to hold a considerable degree of intercourse with the Abyssinian Church; which seems, by some of the communications transmitted through the Consul, to be stretching forth her hands to receive the gift of the Holy Scriptures.

The Author will close this part of his subject, by some extracts of the communications just referred to, and which will be found in the Appendix to the Sixteenth Report of the British and Foreign Bible Society.

Mr. Pearce writes to Mr. Salt, under date of Axum, Dec. 7, 1817—

"Since my last accounts to you concerning the Psalters in Ethiopic, I have the pleasure to inform you, that I have had the honour of being called before an Assembly, of not less than eighty of the most learned Priests in Abyssinia: part of them are the heads of the principal Churches in Gondar; and the others of Axum, Woldubber, and Larliballa. This Meeting was held in the presence of the King, Itsa Takley Gorges, on the top of the flat-roofed Church at Axum, called Seimer Mariam, Dec. 6, 1817. The first question I was asked, was, "Who wrote those Books, or by whose orders were they written?" They next asked me, if one man wrote all those books, being all exactly alike; as they observed, that those books could not be written in ten years by ten men in this country. I did all in my power to make them understand how they were printed: but they would not believe that one man could engrave the print in less than twenty years; and the King said—"If I were to try to cut the letters in wood, much more in brass or any other metal, it would take me a whole day to complete fifteen or sixteen; and, after they were finished, how many years would it take me to place

them together!" What I have said, is sufficient to shew you how ignorant these Abyssinians are of printing. After I had given sufficient answers to all their questions, they required me to forward a Letter from them to my country; which I now inclose.

The Letter mentioned by Mr. Pearce, was in the Ethiopic Character; and was addressed, by direction of the King, to Mr. Salt, who had forwarded to Abyssinia some copies of the Ethiopic Psalter, placed at his disposal by the Committee of the British and Foreign Bible Society. A Fac-Simile of this Letter is printed in the Appendix to the Sixteenth Report. The Translation of it here follows. Due allowance will be made for the eastern figures of speech it contains.

May this Epistle, which has been sent by Pearce Nathaniel, reach the prince of nobles and priests, Salt! How is thy health, my Lord and Friend, exalted as heaven and earth? May the Lord refresh thy days! Amen and Amen.

The Book of the Psalms of David is exceedingly good, and very beautiful—so say all the Men of Ethiopia. It is, however, the custom in Ethiopia, with the Psalms of David to have the Meditations of the Prophets (fifteen Sections)—the Song of Solomon (five Sections)—and the Seven Daily Hymns of our Lady Mary—written with illuminated head-pieces. With the Psalms of David, therefore, write those that are to be written; viz. the fifteen Sections of the Meditations of the Prophets, five of the Song of Solomon, and the Hymns of Mary*.

With regard to the Book of the Psalms, which you sent me prior to this, it is said to be small (i.e. printed in a small letter,) though it is esteemed. There is, moreover, no red writing; with which they adorn and beautify all the Books of

* With some of these requests, it would not fall within the province of the Society to comply, as the writings are not all canonical.

both the Old and New Testaments. In the same manner, also, make the writing of the Four Gospels in both red and black ink, that the Men of Ethiopia may admire them; and that thou mayest obtain the salvation of the self-existing God, as Elias and Enoch did, for ever and ever; Amen.

This Epistle, which has been written by Wáhá Denghel, brother of Leësta, whom you loved, is, my Lord, to inquire after your health; from one who is desirous of your arrival, and speaks the word of truth, O Salt, prince of princes!

Remember me in your prayers, and love me; for I shall love you much, even as you have loved my brother Leësta. And may the Lord preserve you, both in your going out and coming in, henceforth and for ever, Amen! (Psalm cxxi. 8.)

I, Wáhá, shall pray for your prosperity, though distant from you.

P. S. Make cases for all the books, singly: for no one can suppose you unable; and all believe you to be the Chief.

It only remains to notice, as an auspicious circumstance, the recent establishment, by the East-India Company, of a Resident at Mocha; with a degree of influence and respectability equal to that of the most important stations, such as Bagdad and Bushire. An intelligent Representative of the Church Missionary Society, having obtained Recommendatory Letters from the Coptic Patriarch at Caïro, might, from Mocha, be upon his watch, to open correspondence and send supplies of the Scriptures by the hands of Native Abyssinians; and, at a fit season, to enter the country, and commence the great and arduous work of Christian intercourse and friendship.

Some of the Difficulties in the way of a Mission to Abyssinia have thus been stated, and a few of the Facilities hinted at; but there are other circumstances, which may be alleged, as somewhat of a

counterpoise to the discouragement arising from the state of the Priesthood. The attachment of some at least of the Abyssinians to their Religion, in the midst of much ignorance, is a feature in their character both honourable and hopeful. With the family of Mr. Pearce, the Author lived, for some time, in the British Consulate at Caïro. An incident which occurred there will serve to display this part of the Abyssinian Character.

A Copt had been detected in stealing from the Consulate; and in endeavouring to seduce Mr. Pearce's servant-girl, Cullam, from her master's service. The facts were proved so clearly, that he was immediately put into prison. The ingratitude of the deed was the greater, as he had lodged, when in Abyssinia, for eighteen months, with Mr. Pearce; who, having protected and fed him, had a perfect confidence in him. The affair was attended with some circumstances illustrative of the strong feelings of Abyssinians. When Mr. Pearce was punishing his servant in order to compel her to confess how far she was implicated, finding her obstinacy not to be overcome by chastisement, he threatened to sell her to a Mahomedan. "Kill me," she exclaimed; "but do not sell me to a Mahomedan!" He afterward applied to me, begging me to use religious arguments with her, which I did, through Mr. Pearce as my interpreter. I found him more difficult to manage than the servant: having however, with some trouble, restrained him from wandering into long reproaches, I explained to her the nature of true repentance, and the duty of concealing nothing; and concluded with telling her, that to be sold to a Mahomedan, though very

dreadful, was not so great a calamity, as it would be for her to sell herself, by theft and lying, to Satan. On my leaving, I did not allow the usual token of respect to Priests on entering and departing, that of kissing the hand: this was, in her eyes, a very marked censure; and Mr. Pearce told me afterwards, that, immediately I was gone, she confessed to him what she had done amiss; though not so much as he had expected.

Mr. Pearce's Wife, in the mean time, languishing in the last stage of a consumption, declared that she hoped Yacoub (the Copt who had given rise to all this family trouble) would receive from the Bashaw a severe bastinado, but that his life would not be taken away. I cautioned her not to let vindictive feelings lodge in her breast; but to forgive her enemies, as Christ had forgiven her. The next day, however, I found her quite vehement against him; expressing her hope that the Bashaw would have his head struck off. I was surprised; but found, that, in the interval, she had discovered that Yacoub, on his return from Abyssinia, had enriched himself by becoming Slave Agent, and selling two Abyssinians to the Mahomedans. This fact had rekindled the small remains of resentment in her heart. I still urged on her the forgiveness of enemies. But she was hard to be pacified. "He has sold my Countrymen!—he has sinned against my religion, and his own!—and he deserves to die"—she exclaimed. Her vehemence brought to my mind the strong language of the Psalmist—*Do I not hate them that hate thee, and am I not grieved for them that rise up against thee? Yea, I hate them with perfect hatred: I count them mine enemies.*

The Author has stated, in the Sermon preached before the Society, an affecting proof of true piety, in Tringo, the Abyssinian Wife of Mr. Pearce. In reference to the close of her earthly pilgrimage, he will quote some passages from her Husband's Letters to him, which display the same character, of sincere though ignorant piety. One cannot but wish that other help had been at hand for the dying Christian.

Mr. Pearce writes from Caïro, in April 1820—

I received your kind Letters safe. You have desired me to give you some account of poor Tringo. She is still in the lingering way you left her, though, you must expect, more reduced. The day before yesterday, she asked for the Sacrament, wishing it to be administered to her by a Greek Priest; but I explained to her the reasons why it would be better to receive it by the order of the Coptic Patriarch. Finding I was right, she most sensibly said, "True! let it be from a Greek or a Coptic Priest—it is the same intent from my heart." Accordingly, a Priest was sent by the Patriarch. He ordered her not to taste any thing, not even water, till the seventh hour next day: which she did not. But, when almost expiring with thirst, the news was brought, that she could not have the Sacrament till the next day. After fasting in the same manner to-day, the Priest arrived, and administered the Sacrament. By Mr. Salt's order, I have given him a Bible.

Since receiving the Sacrament, she appears happy; and bore the penance with fortitude. Not being allowed to spit till the next morning, consider what she must have suffered, as her disease is entirely a spitting consumption.

She now wishes her time may be short. I can assure you, that nothing in the world hurts me so much, or ever did hurt me. I may perhaps be more reconciled, when she is no more in my sight; and then, it is impossible I shall ever cease from lamenting such a faithful companion.

It may be remarked, that the extreme rigour of ecclesiastical discipline displayed toward this dying woman, somewhat exceeds, though not much, the Canons and Rules established by the Coptic and other Oriental Churches with respect to the Communion. In the East, this Sacrament is always received by the Communicant fasting. (See Renaudot. Liturg. Orient. Vol. I. pp. 287—290.)

In a subsequent Letter, Mr. Pearce writes—

Poor Tringo died on the 4th of May; and was buried, according to her wish, in the Church which she formerly visited at Old Caïro. Before she died, she gave what little money she had about her to the poor Copts, and her little property she left to different relations. She received the Sacrament about five minutes before she expired, for the second time. She begged me, in her dying moments, if ever I should return to Abyssinia, to carry with me her remains, and bury them in the Church of Mariana Addwar.

Of the Character and Dispositions of the Natives of Abyssinia, the Author had thus some opportunity of forming an opinion, from the few who came under his notice; and whom he considered with much attention and interest, in the anticipation, that, at no very distant day, the measures which were then taking would lead to the revival and purification of their Ancient Church by the free circulation of the Scriptures.

With respect to the extent of that sphere of labour which Abyssinia offers to Missionaries, it is manifestly very large.

It is difficult, indeed, to estimate the population of Christian Abyssinia: but when we consider the geographical extent of those Provinces which yet

retain the profession of Christianity, and that the towns are said to be populous, the land productive, and the climate healthy, it may not unreasonably be calculated, that, although rude and warlike countries fall very far short of civilized and peaceable States, in this respect there yet may be many millions of Abyssinians professing the Name of Christ.

The Provinces, enumerated by Ludolf* as now belonging to the Christian Emperor of Abyssinia, amount to fourteen. They constitute the best part, but, at the same time, scarcely the half, of Ancient Abyssinia; the remainder having been occupied or desolated by the Pagan Galla Tribes.

Justly may this noble race, unawed by Mahomedans, and not yet dislodged by Pagans, claim our respect and sympathy. Still they seem to elevate their Royal Standard; and to proclaim, in the words of the Motto inscribed on it, to Africa, to Arabia, and to the whole World, THE LION OF THE TRIBE OF JUDAH HATH PREVAILED!

Abyssinia requires, therefore, from the Protestant Kingdoms of Europe, something better than the mere tribute of respect and compassion. Pure Christianity has fallen, in that country, into deep decay. To diffuse throughout it the light of Scripture, would be an act worthy our best feelings, and most suited to relieve the extreme necessities of this still Christian People.

Is it not worthy of notice, that while, within the last three hundred years, the Continent of America has been explored from north to south, and many

* Hist. Æth. I. 4; 36.

parts have been civilized—for Abyssinia, almost nothing has been done! The discovery of both these regions, by the navigators of Western Europe, was nearly coeval: the enterprising spirit of commercial nations found the way to both: the one has been cultivated—the other comparatively neglected.

We may, in part, attribute this neglect to the severe treatment, which the Portuguese Missionaries justly received from the hands of the Abyssinians. This would naturally check the zeal of those European Nations, which, at that time, led the way in Oriental Speculation, and which had in vain hovered over their intended prey on the Eastern Coast of Africa.

Hence it is, that the Sceptical Historian, after recording the bootless errand of the Latin Church in Abyssinia, concludes his cheerless lament in these remarkable words:—"The Monophysite Churches resounded with a song of triumph—'that the Sheep of Ethiopia were now delivered from the Hyænas of the West;' and the gates of that solitary realm were for ever shut against the arts, the science, and the fanaticism of Europe." (Gibbon's Hist. end of Chap. 47.)

Had the Portuguese Missionaries, instead of attempting to torture the Abyssinians into Popery, presented them with the Holy Scriptures in their vernacular languages, may we not justly entertain the belief, that Christianity would, long ere this, have penetrated, by the way of Abyssinia, into the very heart of Africa? For what they did in Abyssinia, and for what they neglected to do, there rests an incalculable amount of guilt at the door of the Romish Church.

A noble spirit, the reverse of the temper and principles of the Portuguese Speculators, now animates the Protestant Kingdoms of Europe; and this land especially—the birth-place of Bible Societies! And during the period in which this holy ardour for propagating the Knowledge of the Word of God has been arising and extending in this Quarter of the Globe, Divine Providence has been raising up instruments in Africa, with whose labours we have now only to co-operate, and the arts, the literature, and—best of all—the purer Christian Light which we possess, will beam on the mountain-tops and pierce into the remotest valleys of Abyssinia.

Jews.

THEIR STATE AND OPINIONS.

The Author is not able to enter much into this subject. He is not willing, however, to withhold such information as it may be in his power to afford.

At Malta, a Jew, a Native of Algiers, stated various things concerning his Nation. There are many Schools among the Jews in the Barbary States. Wherever there are ten Jews, they may form a Synagogue, even in a room; but, to a smaller number, they may not bring out the Law, and shew it to the Congregation on the usual days. He had been told, that the Jews dispersed in the interior of Asia, about Persia and those Countries, are enemies to the traditions, and believe only the Commandments; and that there are multitudes of this persuasion. Turning over the Jewish Prayer-Book, I pointed out the Service for the Burial of the Dead, and asked on what they grounded prayers for the dead, and whether they acknowledged a Purgatory: No, he said: there were but two places, Heaven and Hell; but the very best men needed purifying after death; therefore, at the first, all go to Hell; none for less than eleven months, some for a longer period; how long, no one knows: for eleven months, therefore, after a person's decease,

this Office is used: particular friends use it longer. Describing certain ignorant Jews as being beneath the notice of persons of liberal education, I asked, where the liberal Jews of whom he spoke were to be found: At Leghorn and Trieste, he said; but I discovered that this liberality consisted in their being men of the world; indifferent, perhaps infidel. At Leghorn, the Jews have a Synagogue, which for beauty and magnificence, he says, may compare with any Christian Church in the world.

A Gentleman, who was for some years British Consul at Tripoli, mentioned some circumstances which set in a striking light the state of fear and degradation in which the Jews there live. The life of a man seems to be there valued no more than the life of a moth. If the Bey has a fear or jealousy of any man, he sends some one to put a pistol to his head and shoot him. If it happens to be a Christian, remonstrance is made by the Consul of his Nation: the Bey is quite ready to give satisfaction: he sends some one to shoot the first agent of his cruelty; and then, with an air of great regret, asks the Consul if he is satisfied: if not, he is ready to give him satisfaction still further. But if the object of his wrath be a Jew, no one would think of demanding satisfaction for HIS death. This people feel the curse in full, that, among the nations where they are scattered, they should *find no ease, and have none assurance of their life.* They are known, by their being compelled to wear a particular dress, which they sometimes change IN THEIR OWN HOUSES, on occasion of their merry-makings: but even in these they are not free, the Moors exercising the privilege of free

ingress at any time. When a vessel comes into port, the Merchant (a Mahomedan) compels every Jew, whom he meets by the way, to come and help in unlading, carrying, &c.; nor do they dare to resist.

A Jew of Morocco stated that the Jews of Spain, Africa, Syria, and Asia Minor, correspond very much in Spanish, under the disguise of the Rabbinical character. Such a hint as this is like the discovery of a new world under ground. Spain, it is to be remembered, gave birth to the Inquisition, whose primary object it was to prevent the relapse of Nominal Christians, half converted by force from Judaism. This gives a Jewish aspect to Spain. Gibraltar and Morocco abound with Jews.

This Morocco Jew read Hebrew with me for a little time. He had a great aversion to finishing with what he considered as an ominous passage: and this, he said, is the universal feeling among them. Sometimes the division, at which we should naturally stop, ended with declaring a threat or a calamity: he always required me, in that case, to read on, till we arrived at some more auspicious conclusion: but finishing the Book of Deuteronomy, which ends with an expression of terror, and not intending to proceed, rather than break his charm he turned over to the beginning of the Pentateuch, and begged me to read the first verse in Genesis. "Enough!" said he, when I had read it. How little disturbs, and how little quiets, a superstitious mind!

Another time he told me (we were then reading Deuteronomy), that "God is so merciful, that

He will not punish our evil thoughts, unless they break out into act: then, and not till then, they become sin. Our good thoughts, on the contrary, even if we should not find opportunity to put them in practice, will be counted as good deeds, as much as if they had been performed." I urged all that I could against such a pernicious maxim. He made one exception. "The thought of idolatry is sin; but to INTEND to commit murder, adultery, drunkenness, &c. is no sin, unless the act is committed." There is something in this view of the mercy of God not altogether peculiar to the Jew. A system, indeed, which abounds in outward ceremonies, has a tendency to draw men from spiritual views—from perceiving that there are idols of the heart—that the Tenth Commandment exists as well as the Second. But every man of this world, by whatever name he may be called—Pagan, Mahomedan, Jew, or Christian—has, in reality, the same religion; and he sets up at the head of it the same kind of God as this man described to me.

Reading, at another time, the various ordinances in Deuteronomy, with his accurate knowledge of each of which a Christian could not but be forcibly struck, this Jew would often say, "What an excellent Law is ours!—how exactly every thing is laid down! Tell me, are your laws so?" I explained to him the general principles of equity, on which the English Laws are grounded: but all my explanations were lost upon him: his mind had not been thus exercised to discern between good and evil. He recurred, with apparent triumph, to the particularity of their Law—so precise, that it was impossible to mistake! "And yet," I replied, "not one of you

keepeth the Law!"—"Nay," said he: "there are some very holy men, who observe it all; but, for the majority, it is impossible, in their present reduced and oppressed state. But when Messiah comes, it will be very different."—"And when do you expect that Messiah WILL come?" He readily answered, "When our Nation is righteous enough: were we righteous, he might come suddenly, even this very day."—"Then," said I, "does your Nation prepare to meet the Messiah?—do you, among yourselves, stir up one another to works of righteousness?" He could not comprehend my meaning. I put a case, therefore, of a few Jews uniting for some religious purpose; for special study of the Scriptures, special prayer, special resolutions of good living. "Ah, Sir," said he, "they are so bad, that one Jew can hardly look upon another!"

What the Jews thus propose to do nationally, the alarmed, but not truly-converted sinner, does individually. He attempts to break off his old sins; and, by a new course of life, to render himself, in some sense, worthy of the grace of God—fit to pray and converse religiously: in this way, he proposes to receive the promised Salvation, and to become a new Creature! But, thus, *grace is no more grace.* How instructive is the History of the Jews, with such a Commentator as St. Paul, Rom. x. 3, 4!

While at Corfu, I found that the Jews stood ill with the Greeks. From a Greek Newspaper, I learnt, by an Order issued by the Police, that, at the preceding Easter, the Jews had behaved in a very offensive manner. This Order required, that, during the Holy Week, the Jews should, in future, keep to their own quarter, as had formerly been the custom,

in order to prevent the recurrence of such disgraceful circumstances.

To one Jew, however, of respectability and literary character, I was introduced by Baron Theotoky, and had with him repeated conversations of an interesting nature. Some extracts from my Journal, will introduce various topics, which entered into our discussions.

Friday, Sept. 6, 1816—I called, with Baron Theotoky, on Rabbi Mordos. He is perfectly deaf: intercourse is held with him by writing. He shewed us all his books—a great number on medicine. Under the head of Theology, he has a large collection of Christian Writers, and many of the Fathers. He wishes to see what Christianity is; and has, therefore, read our writings: this has served, however, as it appears, only to root him the more deeply in his own opinions. He made me a present of a small Hebrew Bible. I begged leave to present him with a copy of the Hebrew Gospels of St. Matthew and St. Mark, lately translated in England. He accepted the offer very thankfully. I asked when he would have a service at his Synagogue, and when he would preach: he said he would preach on a certain day, on purpose to gratify my curiosity. I asked him what were his usual topics of discourse to the people. "I do not meddle with the Dogmas," he said, "because the people cannot understand them. I confine myself to Morals; particularly such as this—to love our enemies as well as our friends." Baron Theotoky, who sat apart with a book in his hand, told me afterward, that this is a favourite topic with him. He holds that the Morality inculcated by Christ is most excellent; but that it is all borrowed from the Old Testament: and he alleges that Morality is the basis of Faith, and not Faith the basis of Morality. I asked, "Are there not some Sadducees among the Jews?" He said, "Yes, in Africa and in Egypt." But I found, that, by Sadducees, he meant a Sect who had made some great innovations in the Calendar and Ceremonies of the Jewish

Church. I asked, therefore, if there were not some Free-thinkers and Infidels, admirers of Voltaire and such authors; who disbelieved Moses and the Prophets. He said, too many everywhere; and many also who were Infidels, from reading more ancient Infidel writers.

Friday, Sept. 27, 1816—This morning, Rabbi Mordos called upon me. He came to tell me that he was going to preach at the Synagogue, the next day. I inquired if he had examined the Hebrew Gospels, which I gave him: he said he had looked at them, and thought the work very clever, the style simple, and the language pure Hebrew. I alluded to the opinion of the Greeks, that the Septuagint was more ancient than the existing Hebrew, which some of them regard as a Translation: he, of course, rejected this notion. I said, "In consequence, the Greeks at Constantinople do not study Hebrew: in England, on the contrary, we hold it in high reverence." "But, in Constantinople," he said, "there are very many Jews, and many Synagogues: they speak Hebrew there." I asked him to give me some idea of their numbers, both at Constantinople and Venice: but he was not able,

"Do the Jews in general," I asked, "expect a Messiah?" "Without doubt, universally."—"And when?" "It is impossible to tell."—"Will his reign be of a temporal nature?" "Yes: he will be a man, in all respects like ourselves: he will rule in righteousness; and will restore us the Holy City, now possessed by Mussulmans, Greeks, and Catholics." I quoted the prophecy of Daniel relative to the TIME of Messiah's appearance (chap. ix. 25.); but either I could not make him understand, or he me. I also quoted, in order to prove the Divinity of Christ, the significant title given him in Isaiah, *God with us.* "Ha!" he said, "what does that matter? In the same manner, our friend Baron Theotoky is called Emmanuel!" He then began to object, that some of the passages, given by the Evangelists as quotations, are not to be found in the Old Testament. I proceeded to quote another title given to the Messiah—*the Everlasting Father* to which he only objected, that many of these passages were

very obscure. He urged also, that others had pretended to be the Messiah, and drawn multitudes after them.

The Rabbi advanced the position, that Morals were the great end of Religion. I replied, that it appeared to me to be the matter of the first consequence for sinful man, to discover a Mediator between him and his offended God. This, he said, was done by piety and morality. "But were not the Sacrifices designedly typical of some great Atonement and Mediation?" "No: they were designed to touch the heart with compunction, and lead men to repentance."— I inquired what was his subject for to-morrow. "This," he answered, "The necessity of morality, benevolence, &c. Some of our Rabbins," he added, "condemn those who persecuted Jesus and crucified him." "But, if Jesus was a false Prophet, and guilty of blasphemy, in pretending to be the Son of God, ought they not, according to the Law of Moses, to have put him to death without mercy?" He seemed embarrassed with this question; but said that certain Rabbins did blame his persecutors.

"In what light," I asked, "does it strike you, that the English Nation study the conversion of the Jews?" "So," he answered, "did the Propaganda. How many books did they publish! But," (with an air of confidence) "it is an impossibility!"—"And the publication of these Hebrew Gospels—does it seem to you a work useful and harmless?" "The morality most excellent; but the story not true." I mentioned, that, as I had another copy to spare, I should have much pleasure in being introduced to any other learned Jew, and presenting it to him. He replied, that the copy which I had given him would be quite sufficient, as he could lend it.

Saturday, Sept. 28, 1816—A little after nine o'clock, I went with Baron Theotoky to the Synagogue. Rabbi Mordos was in the pulpit. In a few minutes he began. He first commented on the excellence of the institution of the Sabbath: he then proceeded to point out the insufficiency of mere ceremonial observances, without a proper state of heart. He quoted the First Chapter of Isaiah, to prove that sacrifices alone were not acceptable to God, unless the heart were offered

up and given to him. "It is easy to say our regular prayers: but God requires that our life should correspond with our prayers. It is easy to take money out of the purse, and bestow alms: but God requires that our hearts should be in a charitable state; ready to forgive an injury, to check the first risings of resentment, to forbear, and to return good for evil. Excellently does Solomon advise, *If thine enemy be hungry, give him bread: if he be thirsty, give him water.* Some may say that they cannot suppress their passions—they cannot correct rooted habits: Ah! this is the language of low and base people—people ignorant of morals, and of the beauty of the Divine Law."

Such was the outline of his Discourse, which lasted about twenty-five minutes.

At the closing passage, I was forcibly reminded of the expression—*This people, which knoweth not the Law, is cursed.* The self-righteous system of the Jew has a natural tendency to foster contempt of others. It is a system very discouraging to a man, touched with a sense of his guilt and weakness. How different is the language of the Gospel, which points out to us that true High-Priest, *who can have compassion on the ignorant and on them that are out of the way!*

During the delivery of this Discourse, which was in Italian, though I lost many words, and occasionally an entire sentence, I was struck with the thought—"This is exactly the kind of Sermon which I have heard from some professedly Christian Ministers, who, leaving out Christ, with the exception of a few decent allusions to his history, have preached precisely the same morality—have directed their hearers to work out their own righteousness—have put them on these attempts, as the way to please God—and, to complete their acceptance with him, have bid them, in general terms, rely on the mercifulness of their Creator. Unless the unsearchable poverty of our corrupt nature be declared, and with it the unsearchable riches of Christ be preached, what advantage has the Christian Teacher, so called, over the Jewish? He, too, can exhort to good works, and speak in the beautiful language of the Old Testament concerning *the Lord, the Lord God, gracious and merciful, slow to anger, and plenteous in mercy.*

I have added this remark, by the way; because, from my conversation with Rabbi Mordos, I have been led to reflect much upon the NEED in which we stand of a Mediator, as one of the grand arguments for the Divinity of Christ. So long as the self-righteous system stands, Judaism will serve as well as Christianity. When St. Paul would give the finishing blow to Judaism, and furnish the Philippians with the strongest caution against it, he does this by levelling all his own once high pretensions to the mire of the dunghill: See Phil. iii.

As soon as the Sermon was finished, the Service proceeded. The Copy of the Law was taken out, and carried into the pulpit; where seven persons are supposed to read, each a portion. This duty belongs to all in the Synagogue, in turn: but, as many are unable to read, they have a hired Reader, who performs a considerable part of this Service.

I was amused with the loud and marked manner, in which he twice prayed for the Governor, General Maitland; and for the President of the Senate, Baron Emmanuel Theotoky. He looked hard, to see if it was taken notice of by the Baron; who either was not, or else did not choose to appear, listening. The Congregation amounted to 300 or more.

Monday, Oct. 7, 1816—I called on Rabbi Mordos. He was out when I went. I staid a while talking with his Son, who told me that the Feast of Tabernacles began to-day. He took me up stairs, and shewed me an open space which they had covered-in with cane-work and myrtle-branches, commemorative of the Booths which their forefathers made. On the walls around were hung up some Hebrew sentences in large letters.

Presently the Father came in, fatigued with his duties. However, I opened to Daniel ix. 25, 26, and desired to know how he explained a prophecy so clearly declarative of the TIME when Christ was to appear. He said that the premises of the prophecy had not yet taken place; that the commandment to restore and build Jerusalem, according to the plan laid down by Ezekiel, had not yet gone forth; that the present Temple was nothing to the purpose. He added

something which I had difficulty in understanding; nor could I get it explained: it related to the refusal, on the part of the Spanish Jews, to assist in the restoration of Jerusalem; but at what time or in what circumstances, I could not gather, owing to the great difficulty of conversation, on account of his deafness.

A few days afterward he called on me; when I asked what it was that he had alluded to, as making the present Temple at Jerusalem deficient. He now explained more fully, that many Jews, not only from Spain, but in the Assyrian Empire and other parts of the world, had never returned to Jerusalem: those who came back under Ezra and Zerubbabel were but 50,000 or 60,000; so that the nation might be considered as never having quitted its captivity. I referred him to the Prophecy of Haggai (chap. ii. 3), and said, "You make the same objection to the Second Temple, as was made to it at the time of its building—*Who is left among you, that saw this house in her first glory? And how do ye see it now? Is it not in your eyes, in comparison of it, as nothing?* And yet the glory of this latter house was to be greater than that of the former; inasmuch as it was to be honoured by the presence of the Messiah, *the desire of all nations*." He said that this prophecy still remained to be accomplished, and that the Temple would be rebuilt in its former splendour. I asked him again, at what time this would take place. He said it was impossible for them to know. "Have the Jews then no idea of the time when they will be restored to Jerusalem? Do they never discuss this question? Do they never consult among themselves? Do they propose nothing?" "No," he said: "it is forbidden them to agitate these questions: they wait till God shall think them worthy of this favour, and, by the special interposition of his Providence, restore them."—"Then," I said, "they expect some miracle?" "Yes."—"Of a political or physical nature?" He said, that, as God had changed the course of nature in former times, to do honour to their Nation; so He might again: but that they were forbidden to agitate these questions: they must wait till God should account them worthy. I then referred him to the Fifty-third

Chapter of Isaiah; and asked him to whom he thought that could relate. He said it was difficult to tell, and that he had before said there were many things in the Prophecies hard to be understood. "But," I replied, "nothing can be more easy and simple than its application to the history of Jesus Christ." He immediately changed the subject, by saying, "The great argument in our favour is, that the Law of Moses will never change. (Turning to Malachi iv. 4.) The last of the Prophets leaves us this injunction, *Remember ye the Law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*" As I did not see any particular force in the Hebrew word corresponding to "Remember," I said, "I, as a Christian, remember them. I consider the scope of the Mosaic Dispensation, in its reference to Christ, as the end of the Law." He said, "You remember, but you do not do them."

QUALIFICATIONS OF THOSE WHO WOULD ATTEMPT THE CONVERSION OF THE JEWS.

In attempting to bring Jews to the knowledge, belief, and love of Jesus, the true Messiah, a Missionary will find it necessary to cultivate, in the highest degree, the best faculties of his understanding and the purest affections of the Christian spirit. He addresses himself to a people most lamentably bewildered in error: HE, therefore, must be clear in his judgment—to a people, most deeply sunk in spiritual iniquity, in earthly propensities, in habitual deceit, in judicial obduracy: HE, therefore, must be high and heavenly in his spirit, tender-hearted, upright, and consistent; bearing in his front the image of that holy Prophet, Priest, and King, whose Name he professes, and whose service he would commend to His most inveterate foes.

1. TO UNDERSTAND, EXPERIMENTALLY, THE ROOT OF JEWISH ERROR AND UNBELIEF, is of essential importance.

This is clearly stated by St. Paul, in the Tenth Chapter of his Epistle to the Romans; vv. 3, 4. *They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.* So great and fundamental an error in a people entrusted with a Code of Divine Revelation has, to them, nullified the blessing intended by that Code. *The righteousness of God*—a term emphatically and exclusively applied to that state of acceptance with God at which we arrive by faith in the merits of Christ—is to them unknown. In the place of this, they go about to establish their own righteousness—a state of soul this, not only differing from the true state of acceptance, but utterly repugnant to it.

This misunderstanding of the scope of the Mosaic Dispensation arises, not merely from the comparative indistinctness with which the doctrine of evangelical faith in Christ is developed in the Old Testament, but also from the natural defect and fault of man; who, with great difficulty, admits the spirituality of the Divine Law, and the utter corruption of the human heart; or rather rejects these humbling doctrines, till the power of divine grace brings them with conviction to the soul. Without this grace, he discerns neither the Divine perfection nor his own malignity: he is reconciled to himself, and to his own views. No other covenant of peace does he desire, than such as may be concluded

entirely within the court of his own breast; between a corrupt conscience, and an unenlightened understanding. The Judge being ignorant and the witness partial, the criminal is acquitted. Self-satisfied, he confidently presumes that his state is acceptable with God. Thus it is that the Jew establishes his own righteousness, being ignorant of the righteousness of God.

It is manifest that no one can meet this awful delusion, so as to subvert it, who is himself under the influence of the same error. Hence it is, that a Roman Catholic, holding the interpretation of the Doctrine of Satisfaction given by his own Church, destroys the power of his argument for Christianity with the Jews. Both are transferring the centre of their religious system from Heaven to Earth: both hold the inherent merit of good works, whether they be ritual or moral: and, in this essential point, both recede from the truth of the respective Revelations of the Old and New Testaments.

Neither will a Protestant Church, however sound in the faith her Articles or Formularies may be, prove equal to the work of an Evangelist to the Jews, if there be among her Members a great declension from spirituality. For a profound conviction of human depravity, a lowly feeling of the consummate perfections of God and of his Law, bearing the soul onward, through the teaching and guidance of the Holy Spirit, to seek pardon and peace through the blood of Christ—all this implies a Character in the Christian Church, far higher than that merely of the Depository, the Guardian, the Defender, or the Expositor of the Truth. The True Church bewails sin, lives by faith, and walks with

God. There is not only a well-established structure and the form of sound words, but quickening spirit within.

In proportion as any particular Communion approaches to this state, it is the better fitted to undertake, with hope of good success, the Conversion of the Jews. And may we not expect that the Members of the Church of England, entering with humility and zeal on this holy enterprise, may, by a gracious re-action of principles, draw down a special out-pouring of spiritual blessings on our own Communion? May not this work, if wisely conducted, prove, more perhaps than any other department of Missionary Exertion, edifying to ourselves; rousing us from secular pride, chiding the petty feuds of domestic controversy, and elevating us to primitive zeal—by carrying our thoughts more spiritually within the veil, whither our great High Priest, even Jesus, is for us entered?

2. A PECULIAR LINE OF STUDY is further requisite, to those who would treat with the Jews on the subject of Christianity.

With a congregation, or with an individual, professedly Christian, it is sufficient to take the New Testament as a Comment upon the Old; and, from both, to deduce a complete view of the method in which God will be reconciled to sinful man. But, with Jews, it is necessary to demonstrate, that the Old Testament leads to the New, and that the doctrines of the New are a legitimate interpretation of the design of the Hebrew Scriptures.

This we find to have been the method of the first teachers of Christianity; and indeed of our Blessed Lord himself. The Jews being exactly in the same

state of unbelief in which they were at that time, it appears but reasonable that the same plan of argument should still be adopted.

There are instances, of the nature alluded to, which we are sometimes tempted to wish that the Sacred Writers had more fully detailed. Comparing Luke xxiv. 26, 27, with Acts xvii. 2, 3,* in both of which the great stumbling-block of the Jewish Nation is referred to, we feel as though we should gladly have read in those passages a fuller developement of the doctrine of a suffering Messiah. The Holy Spirit was pleased, however, to restrain the pen of the Sacred Writer, St. Luke, in this particular: but we are favoured largely with specimens of this kind of argument, in the discourses of St. Peter†, St. Stephen‡, and St. Paul§; and still more fully in the Epistle to the Hebrews.

To obtain skill, therefore, in expounding the Types, the Prophecies, and those passages of the Old Testament which bear directly or by implication on Fundamental Doctrines, is a branch of study next in importance to an experimental knowledge of the spiritual scope of Divine Revelation. And, in this pursuit, the Jewish Commentators are by no means to be neglected. The cautions given by St. Paul, in his Epistles to Timothy, are not

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* *Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the Prophets, he expounded unto them, in all the Scriptures, the things concerning Himself.*——*And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures: opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.*

† Acts ii. & iii. ‡ Acts vii. § Acts xiii.

directed against free and fair discussion. Every argument drawn from Scripture is a comment. The main business of the Student and the Reasoner is, to select from human Commentators that alone, which coincides most nearly with the sense of Scripture, and tends most obviously to its true design; holding his own mind, and the mind of the person with whom he discusses, close and constant to this principle of argument. Thus will he be able, when surrounded by Scriptural and Rabbinical Literature, to resist the perverse disputer—to foil the idle questionist—and to recall, under the blessing of God, the wandering and superstitious mind, from its many inventions, to a clear view of the great *end of the commandment*, which is *Charity; out of a pure heart, and of a good conscience, and of faith unfeigned.*

Mahomedans.

CAUSES OF THE CONTINUED PREVALENCE OF MAHOMEDANISM.

On surveying the state of those countries, in which, for nearly twelve hundred years, Mahomedanism has been the prevalent religion, an important inquiry arises—What may have been the Causes, why Christianity has not been able to regain the place which she has lost? How is it, that Mahomedanism seems securely to have rested in those large and fair tracts of the habitable Globe, of which, soon after her birth, she made herself Sovereign Mistress?

If we except the vicissitudes of Mahomedan Domination in various parts of Asia, from which, nevertheless, the Faith of the False Prophet has never been eradicated; and the final expulsion of the Saracens from their once ample dominions in the West of Europe*, a loss fully counterbalanced in favour of their Creed by the previous occupation of the Capital of European Turkey†—the Mussulman may boast that his Religion has scarcely known change or diminution: the principle of *status quo* seems as exactly to have been maintained, during

* Finally expelled from Spain A.D. 1492.

† Constantinople taken by the Turks A.D. 1453.

the long period of Twelve Centuries, as if it had been the unanimous policy of Nations to preserve it inviolate.

The secular historian discovers, in the principles of religious fanaticism or the thirst of conquest, in the events of war or the policy of treaties, abundant causes to which he imagines that he can trace this result. The Christian must seek, on Christian principles, for the true causes of a fact, deeply painful to him in every view of the question—painful, whether he contemplate a large portion of his fellow-creatures involved in ignorance of the Truth; or whether he consider the dishonour thus reflected on *that worthy Name by which he is called.*

Some consolation, however, and that indeed not in a little degree, will arise from the present inquiry, should it appear that this unhappy state of things has resulted, not from any thing which, humanly speaking, was fatally irresistible, but from a remissness that may be repaired, or from errors that may be corrected; leaving us the hope, that future ages may behold a bright reverse of the dark scene which we are now to contemplate.

In tracing the various causes, which have operated to retain the Mahomedan in his Faith, or to impede the influence of Christianity in recovering nations from Islamism, I shall indifferently speak of Mahomedans of every age and country; leaving it to the discrimination of the students of history, to reflect what period or what race is most aptly delineated. The lordly Turk, fierce in arms, and patron of no other art; the sophisticated Persian, delighting in syllogism and verse; the Saracenic masters of literature and science; the wild Arab,

never tamed or domiciliated; even the humble character of the industrious, trafficking Moor—all must be summoned, by imagination, to answer to their various descriptions.

1. The Mahomedan Religion leaves all its votaries PROFOUNDLY IGNORANT OF THE NATURE OF THE HUMAN HEART.

Every theological opinion, however far it may be true in the abstract, possesses practical influence, according to the mind of the receiver.

It avails little, therefore, to say that the Korân contains many just and sublime views of the Divine Attributes; some correct (although many incorrect, and miserably garbled) notices from Scriptural History; the outline (for the detail will not bear examination) of certain important Truths, as those of the Future Judgment, and the consequent States of Reward and Punishment; or, in fine, many excellent Moral Precepts.

Still less will it avail to say, that the intellectual acumen of many a Mahomedan Professor has been nicely exercised—might we not rather say, ingeniously bewildered?—in discriminating the powers of the human will, the origin of moral evil, and metaphysical subtleties innumerable.

All the doctrines and opinions thus learnt, amount not to that view of the actual misery and sinfulness of man, which Christianity, by instruction, both direct and indirect, so clearly displays. The Mahomedan Religion, like every other System of Deceit, accosts Apostate Man as though he were yet the Image of his Maker: and the Covenant of Works—to speak theologically—presented to the Mussulman by his Prophet, implies an inherent principle of

perfection, such as was possessed by man, only before the Fall.

It is evident how offensive Christianity must be, because humiliating, to a mind thus ruined, thus self-esteeming, thus disciplined in spiritual pride. For the great Mystery of the Incarnation and Sufferings of the Son of God, no adequate object appears, in his view, to exist; and, within the range of his doctrines, no scope is afforded for the developement of the nature of Human Depravity. The preliminaries of Christianity are to him extraneous and foreign.

2. Another impediment to the introduction of Christianity among Mahomedans, is that WANT OF RIGHT MORAL FEELING, which accompanies inveterate and universal ignorance.

It is clearly a maxim of Scripture, that there exists in every man that capacity to distinguish between moral good and evil, which constitutes him a responsible being before God. It is the feeling of responsibility, that rouses the conscience of man to examine whether he has done good or evil, by such light as he may possess from either the recorded or the traditionary revelation of the Will of God; and, in proportion as this feeling is strongly, permanently, and extensively excited, the public sense of Right and Wrong is cultivated and established.

Where the minds of men, in any large Community, may have been thus exercised, for a series of ages, in the study of right and wrong, by the aid of those traditionary notices which were diffused by original Revelation among mankind, some degree of preparation exists for the reception of the Revealed Will of God as recorded in the Holy Scriptures. The

excellence of the Ten Commandments, and the superior beauty of their spiritual sense as given by our Lord in His Sermon on the Mount, might be exhibited, in such case, to minds that think and hearts that feel. The *natural man cannot*, indeed, *discern the things of God*, in the full and sufficient sense of the Gospel: yet the Holy Spirit is pleased to use Knowledge as one of the ordinary methods of effectually re-animating man.

But where Knowledge has departed, and left Nations in the grossness of ignorance and barbarism, in such Communities we find the power of judging and feeling to be nearly inoperative, and even approaching to utter extinction.

From these considerations, we may learn how great an impediment to the introduction of Christianity into Mahomedan Countries, Ignorance ever has been, and yet continues to be. To do them any great good, what untried arts of communicating knowledge must be attempted! Survey their actual condition, from the Atlantic to the Ganges—from Adrianople to Tombuctoo. Go through these countries—if treachery, and fraud, and merciless cruelty will permit the traveller to pass among them—and take the actual measure of their mental and moral condition. The accuracy of Philosophy will suffer no injury, by our inferring the broad conclusion, that moral feeling of responsibility, and even moral perception of right and wrong, appear to be well nigh extinct among them. The inert mass of these multitudes of men—*created after the similitude of God!*—seems to roll onward, in one tide of Ignorance, Apathy, and Crime. No uplifted voice among them startles his fellow with the cry

"Whither are we going?" No one of them stretches out the hand to catch at some hoped-for rescue.

To minds thus saturated with willing ignorance, how can we display the holiness of the Divine Law, or the purity of Evangelical Regeneration? From what point, as from a common principle, may the well-instructed Christian commence his appeal to the conscience of a single individual among them? And when, oh! when may he hope that the feeble flame, which he may be the means of kindling in the breast of one convert, shall diffuse a vigorous fervour and a steady light through all the families, and tribes, and nations of the Mahomedan World?

It may seem that we have dwelt too long on abstract principles: but these principles are immense in their influence; and, in their operation, the effects must be so visible, to every intelligent Christian who reads the accounts of travellers in Mahomedan Countries, that no facts can be needed to illustrate these remarks.

A fundamental defect in their pretended Revelation, and an almost universal Ignorance throughout the whole mass—these combined, present such an impenetrable barrier, that it seems nearly impossible to enter this strong-hold of Satan. Christianity speaks to the Mind and to the Heart—lifts up the standard of Divine Truth and Law—bids Conscience accuse—detects the inherent disease of Sin—and presents the only Sovereign Remedy: but Ignorance benumbs the moral faculties; and man, addressed any otherwise than as an Apostate from his God, becomes involved more deeply and more hopelessly in his guilt and alienation.

3. We may further observe, that the VICES which

the Creed of Mahomedans cherishes, and to which, generally speaking, the Climates inhabited by them are conducive, are of a nature most adverse to Christianity.

The warm Voluptuary listens to the lecture on self-denial as an intolerable yoke: the Orthodox Mussulman, spirited and self-sufficient, disdains the aspect of Him, who was *meek and lowly in heart:* the exhausted Libertine may hope for the renovation of his pleasures in a future Paradise, where luxury will no more cloy the appetite: and the sanguinary Warrior, opposed to the ranks of the Unbelievers, pants with his last gasp for an imaginary Crown of Martyrdom.

Holy War and Consecrated Licentiousness are peculiar to the Mahomedan Creed—foes, implacable to the entrance of our pure and peaceful Religion. Far different is the sway of the Turkish Sultan, whose admission to Sovereignty is denoted by the girding on of the Sword, from the benign reign of Him to whom, in a spiritual sense, it is said, *Gird on thy sword upon thy thigh, O most mighty; and, in thy majesty, ride prosperously,* BECAUSE OF TRUTH, AND MEEKNESS, AND RIGHTEOUSNESS.

4. It may be allowed so far to extend this part of the inquiry, as to notice those circumstances in the civil state of Mahomedans, which have greatly influenced their moral condition. DESPOTISM, the predominant form of Government in all their countries, is by no means the impartial friend and kind patron of Truth: and although Christianity rose superior, in its early origin, to this oppressive influence, yet it was not without suffering the greatest human evils.

The same inflictions threaten the first Mussulman who should abjure his faith: nor can we expect that Christianity should ever regain its empire in Mahomedan Countries, till zeal to propagate the Gospel, with willingness to suffer for it, shall be again poured out on the Christian Church. Then may the rigour of intolerance be mollified, and *the meek inherit the earth.*

On this Despotic character of Islamism the Author avails himself of the very impressive statement of Professor White, whose intimate knowledge of Oriental Subjects gives peculiar weight to his opinions:—

The faith of Mahomet, wherever it is established, is united with Despotic Power. On the banks of the Ganges and on the shores of the Caspian, under the influence of climates the most unlike and manners the most opposite, it is still found accompanied with servitude and subjection: every free and every gallant people, whom it has involved in the progress of its power, have abandoned their rights when they enlisted themselves under the banner of the Prophet; and have forgotten, in the title of the Faithful, the pride of independence and the security of freedom.

In all those countries which acknowledge the authority of Mahomet, so intimate is the connection, so absolute the dependence of the civil government on religion, that any change in the latter must necessarily and inevitably involve the ruin and overthrow of the former. The Korân is not, like the Gospel, to be considered merely as the standard by which the religious opinions, the worship and the practice, of its followers are regulated; but it is also a political system: on this foundation, the Throne itself is erected: from hence, every Law of the State is derived: and, by this authority, every question of Life and of Property is finally decided.

When the increase of a tolerant spirit among Mahomedans is alluded to by modern writers, little or nothing more is signified than tolerance of Professing Christians. No instances have yet occurred, of toleration toward one quitting the Mahomedan Faith. Were a Christian Preacher to *dwell*, as St. Paul did among the Roman Pagans, *two wholeyears*, in one of their principal cities, as a preacher to the Native Mahomedans, it is just possible, though scarcely to be expected, that his person might be safe; while his Converts from Mahomedanism would either be flying from their country, or suffering martyrdom.

It is this bigotry of Mussulmans, that has hitherto restrained the progress of Christian Missions; and has impelled many to think, that, while the dominion of the Turks continues, the progress of Christianity will be very small. (Psalm lxviii. 30, 31.)

But, to extirpate, is utterly repugnant to the object of a Christian Mission. The plans of the Christian Church must take things at their worst; and must be directed, by the words and in the spirit of truth, not to destroy, but to save.

It is true, modern international policy has established a system of protection for foreigners, in all civilized countries; and the Regencies of North Africa, for example, furnish, on a small scale, a specimen of the security which a British Subject, peaceably pursuing his own interest, may enjoy: and it is to be hoped that the wise and conciliatory measures of Modern Missions will tend to augment that willingness to assist them, which has hitherto been manifested by British Ambassadors and Consuls: but, humanly speaking, a Missionary will feel great

difference between protection of right and protection of indulgence.

5. It is one of the effects of tyranny, to force the lawful transactions of Commerce and Trade into an unnatural channel. CUNNING, FRAUD, AND EXTORTION, penetrate the habits and feelings of men, when they discern that fair dealing brings with it no certain present recompence.

Hence, in Mahomedan Countries, where even Justice may be bought, men, in the innumerable detail of their daily actions, imbibe a spirit of bad faith, utterly hostile to that Religion, which requires, not the mere profession of an interested proselyte, but the love of truth in the heart.

6. One more circumstance we notice in the state of one class of Mahomedans, the Arabs, which is inimical to the introduction of Christianity—their WILD, ROVING, AND ALMOST INACCESSIBLE CONDITION. Whether in the steppes of Tartary, the sandy deserts of Arabia, or the mountains of Atlas, the Bedouin descendants of Ishmael, true to Prophecy, (Gen. xvi. 12. *He will be a wild man,)* have ever spurned restraint. How much must THEY be changed, ere they become Christians!

CAUSES OF THE CONTINUED DEPRESSION OF CHRISTIANITY IN MAHOMEDAN COUNTRIES.

WITH mind intent on the true nature of Conversion, let us now briefly glance at THE CHARACTER, WHICH CHRISTIANS, FOR THE LAST TWELVE HUNDRED YEARS, HAVE EXHIBITED TO THE MAHOMEDAN WORLD; and we shall discover FURTHER CAUSES, explaining why Christianity has not regained her empire in countries from which she has been utterly chased, or in which her influence has been crippled and abridged.

1. How impotent Christians have been, to propagate or even maintain the Truth, appears from the great IGNORANCE which has prevailed, during many centuries, throughout the larger portion of Christendom.

Ignorance, MORE ESPECIALLY OF THE SCRIPTURES, had already become general, when Mahomet commenced his career: and the Second Canon of a General Council* held at Nice, 150 years after, indicates the degree of this ignorance. It was therein decreed, that Bishops should possess a knowledge of the Psalter, the Gospels, the Epistles of St. Paul, and the Canons. Such legislation betrays the extent of the evil which it was designed to correct! What must have been the state of the people, when their Pastors needed thus reminding, *which be the first principles of the Oracles of God!*

But, alas! the darkness of the night thickens, as we advance in Ecclesiastical History; especially as

* Seventh Council; the second of Nice: A.D. 789.

we draw the parallel between the two coeval powers of Mahomedanism and Popery. While Popery names the Name of the True Prophet, she has made her vassals imitate, in ignorance, the votaries of the False. In denying the use of the Scriptures to the people, she has wrenched from their hands the only weapon by which the enemies of Truth may be lawfully assailed—the Sword of the Spirit. She has crippled the power of Christendom; and, in a manner, conferred a boon upon the Mussulman Faith.

2. A Second Cause was, DECLENSION FROM THE FUNDAMENTAL DOCTRINE OF CHRISTIANITY.

The favourers of the Arian Heresy, banished—wretched policy!—into the recesses of Egypt, Lybia, and Arabia, quickly diffused the virus of false doctrine throughout vast regions, whither the power of the Byzantine Emperors was not able, and the piety of the Orthodox Greek Divines was not eager, to follow them. Other erroneous speculations, like ignited sparks struck off by the Spirit of Controversy, once kindled in the Church, gradually perplexed the faith and distracted the unity and peace of the Christian World.

These errors were sometimes condemned, by men of very doubtful pretensions, in other points, to Orthodoxy: as, for example, by Cyril of Alexandria—a circumstance, which gives reason to believe, that, in very many parts of Christendom, the pure doctrine of the Atonement stood in jeopardy every hour. We forbear to dwell particularly on the pernicious mysticisms of such writers as Origen; who, by their Platonic fancies, contributed, in no small degree, to undermine the Truth, and to sub-

stitute metaphysial speculations for *the simplicity that is in Christ.*

The larger and more destructive Heresy was that of those who *denied the Lord that bought them;* who, about three centuries after Christ, grew to their maturity of evil; and then, for a similar period, privily tainted the Faith, and prepared in Egypt and the adjacent countries the cradle of Mahomedanism. An easy prey must the Arian have fallen to the Unitarianism of the Mahomedan: together, they would venerate the pure Morality and the sublime Character of Jesus the Son of Mary: together, would they reject his Divinity. If the Socinians of England discovered so great a similarity between their opinions and the dogmas of the Korân, as to have proposed, less than two centuries ago, terms of negociation with the Emperor of Morocco; we need not doubt, that the Arians of Africa and Arabia would easily be disciplined into an assent to the Unity without a Trinity. The Divine Mission of Mahomet might, perhaps, occasion some demur on the part of the professing Christians: but, where abstract speculation was satisfied, the sword would soon complete the work of proselytism. The Native Churches of North Africa and Arabia are extinct: the tolerated Churches of Greece, Armenia, Persia, Syria, and Egypt, and the singularly-independent Provinces of Abyssinia, still, with various shades of difference, adore the Name of Jesus: but, in the mass of their population, these fair regions of Primitive Christianity have never recovered from the wound which Arianism first gave, and Mahomedanism soon after pressed, to the vitals of the Faith; nor ever will recover, till the Light of the Scripture-

shall have chased away that long night of Ignorance, which screens the foul brood of Heresy and Apostacy.

3. INTOLERANCE, which, in the Christian Church, has gradually grown up from feeling into action, and from habitual action has matured into a sanctioned principle, is another Cause, to which we must assign the inefficiency of attempts to convert Mahomedans.

In individuals, this temper of mind shews itself, in an unwillingness to endure contradiction, and in a sinful dislike of those who may happen to differ from us in opinion. We perceive this in children, in young men, in the aged; in the simple, in the most profoundly learned. It is part of that *filthiness of the spirit*, with which all are contaminated. Not unfrequently it is found closely following on a zealous love for the Truth; insinuating itself so subtilely, and so gradually supplanting our better feelings, that it would be difficult sometimes to discern, whether we are actuated by the love of Truth or the love of Victory.

In Councils of the Christian Church, assembled for the purpose of denouncing Error and establishing the Faith, many most holy men have, in different ages, assembled. For their motives, we must honour them: their decisions, we regard as having been very often the bulwarks of the Church: but the growing infirmities of secularity, of contention, of harshness, and of violence, mark their character as Men. The further we recede from the Primitive Times, the more nearly do we behold the several Councils, whether General or Diocesan, tending to the principles of Intolerance. And what weapons have their Decrees placed in the hands of Magis-

trates and Sovereigns! What civil broils and national wars, what cruelty, what perfidy, may the student of history survey, if he will but single out only one or two names—the persecutions of a Justinian in one age; the sufferings of a Cyril Lucaris in another!

While the Christian World was far advanced in this temper, Mahomedanisn arose. And what did it find to check its progress?—weapons of no heavenly temper—weapons, which Christ gave not to His Disciples. What evidence favourable to Christianity did the Crusades exhibit to Mahomedans, that short-lived project of one century!—and what that Institution, which, even within the memory of man, stood foremost as the Champion of Christendom—the Sovereign Order of Malta; founded on a principle most remote from Evangelical—War inextinguishable against the Infidels!

We may come briefly to our purpose; for there is no clearer evidence in history, than what exists on this subject. Constantinople may tell—Papal Rome, coeval with Sainted Mecca, may tell—she, who consummated the union of the Spiritual and the Civil, with that perfection of which no parallel exists, excepting in the Mahomedan Code—yes, she may tell, that the legislative and the executive, the opinions of the learned and the feelings of the vulgar, have been, for more than twelve hundred years, in league with Intolerance.

Were Mahomedans to be converted by Christians such as these? History* replies—"Behold the

* The Reader may consult, on this subject, the References to Antiquity, given in the Introductory Chapter of Limborch on the Inquisition.

strong phalanx of Mahomedans unbroken, even by the mighty Missions of the Propaganda!" The Gospels reply—"Behold, the only lawful weapons of your warfare long-neglected! nay, see the very foundations of your system out of course!" Before God, prayer—toward men, persuasion—these were the instruments, at first, of converting many nations to the Christian Faith. Let us not wonder, then, if, while the angelic form of Truth has ever since been agitated by demoniacal frensy, the Mussulman has scorned, insuled, and oppressed her!

4. The detail of constant life carries with it, in general, a clearer conviction to the mind, than any abstract speculation, or more enlarged historical evidence. How much Christianity, therefore, must have been injured before the eyes of the Mahomedans, will be apparent to those who reflect on the SCHISMS and FEUDS of various Christian Sects. Even the Missionaries of the Romish Church—Dominican, Franciscan, and Jesuit—merit no praise of Unity: but the violence and iniquity of contending Communions—Latin, Greek, Armenian, Nestorian, Coptic, and others—rise beyond all conception, when a title of precedence, or some litigated right, or the exclusive possession of some sacred spot, is in question. The conflicts of the Christian Pilgrims at Jerusalem for the possession of the Holy Sepulchre, exhibit, to this day, a scene, sufficient of itself to rivet the infidelity of the Commanding Turk. *Look upon Zion, the city of our solemnities!*—we can exclaim, only with the sigh of self-reproach. We have, indeed, shewn Mahomedans what Professing Christians are; but not what is Christianity!

5. The gross SUPERSTITIONS and IDOLATROUS CUSTOMS of Professing Christians, must have proved an insuperable impediment to the extension of Christianity among the Mahomedans.

The great Deceiver of Mankind had seduced the Church of Christ into these idolatrous practices, just at the very period in which he might make the most malignant use of them, by barring out Mahomedans from all good understanding, on religious subjects, with Christians.

About 630 A.D. Mahomedanism arose: in the year 789 it was, that the Second Council of Nice, the Seventh General Council of the Church, legalized Image Worship! Let Imagination traverse, from that period, a thousand years, gathering in its flight the multiplied errors of the Dark Ages; especially the Invocation of Saints and the Adoration of the Blessed Virgin, so disparaging to the virtue and sufficiency of the blood of the One Mediator! Then fix the eye on Malta, and conceive some captive Algerine, released on some Christian Festival from his galley, and permitted to behold the pontifical pomp of Romish Worship. Does the scene win his heart to Christ?—does the panegyric of some miracle-working Saint convert him?—or the high-sounding chaunt, and the Ritual in an unknown tongue, do they incline his thoughts to *repent, to be baptized, and wash away his sins, calling upon the Name of the Lord?* No such thing! So corrupt a system of Christianity God will not honour, in any age, in any clime, as the means of converting Mahomedans. Such worshippers may compass sea and land with their Missions: one proselyte, or a thousand, may be the fruit of their toil: but they will scarcely have made one Christian!

It is no joy to a devout Protestant to mark these countless and flagrant errors of Christendom. He *rejoiceth not in iniquity!* The heart bleeds at the review of all this dishonour done to Christ, by the Ignorance, the Heresies, the Intolerance, the Schisms, and the Superstitions of his professed followers—it bleeds at the view of Mahomedanism, still dominant, still dark and vile, still deluding myriads of our race.

CHRISTIAN RENEGADOES.

A most criminal and dishonourable practice having fallen under the Author's notice while visiting the Levant, he is induced to give publicity to a few facts which he had the opportunity of ascertaining. This he does, not without much concern and reluctance; but he is inspired with the hope, that some remedy will be discovered for an evil, so little suspected by many persons in England.

A brief extract from Smith's Account of the Greek Church will introduce the subject, by shewing the melancholy degradation under which the people of that Communion groan, while nationally oppressed by the violent and Anti-Christian contact of Islamism. But, that individuals possessing the privileges of European birth, and inheriting in various degrees the blessings of Christianity, should be found, either through debasing fear, or criminal levity, or wicked purpose, wearing the badge of the Grand Impostor, is a peculiar dishonour to Christendom; and must be felt as such, by those who,

quietly remaining at home, suppose that their countrymen abroad will enjoy, either from religious principle or from national protection, sufficient security to rescue them from the combined civil and religious bondage of Mahomedanism.

Dr. Smith observes—

It is sad to consider the great number of wretched people who turn Turks: some, out of mere desperation: being not able to support the burden of slavery, and to avoid the revilings and insultings of the Infidels: some, out of a wanton, light humour, to put themselves into a condition of domineering and insulting over others: some to avoid the penalties and inflictions due to their heinous crimes; and to enjoy the brutish liberties, that Mahomet consecrated by his own example, and recommended to his followers. These are the great and tempting arguments and motives of their apostacy,—mere considerations of ease, pleasures, and prosperity; or else of vanity and guilt: for it cannot be presumed that any, through conviction of mind, should be wrought upon to embrace the dotages and impostures of Turcisme.

By these accessions, the Turkish Empire and Religion are chiefly supported; the Renegado Christians being to be met with everywhere. The natural Turks, not having such numerous issues as in the ages past, would sensibly diminish, but for these supplies; and that of Christian Slaves, most of which change their religion, who are yearly brought into their country by the Tartars, or taken as prize by themselves in the time of war.

And indeed, considering the great confusion in which the Lay Christians are, especially the poorest sort—how destitute of all helps of learning, there being no Public Schools among them—how ignorant of the grounds of religion—to what grievous temptations their poverty and persecution do continually expose them—how unacquainted with the Holy Scriptures—how little instructed in the doctrine of Christianity, not one in twenty being able to read; and Sermons being very rarely preached, and oftentimes in the Learned

Greek, and those only in the Patriarchal Church at Constantinople, or where the Metropolitans or Bishops make their residence, and at particular times, as at Christmas or Lent—the providence of God is to be admired, that there is yet any Christianity left in the East; and that the number of Apostates is not greater; and that Mahomedanism has not yet prevailed in these countries as absolutely as it has done all along the Coasts of Africk and up the main land, from the Syrtes beyond Tripoli eastward to the furthermost points of Barbary west, where a Christian is not to be found, unless in the English or Spanish Garrisons, or Slaves seized upon by the Pirates the very refuse and dregs of all mankind, and carried into their ports to the great scandal and shame of Christendom which suffers those Canaglia not only to live but to live in triumph.

Such was the complaint, 140 years ago, of this intelligent Author, who appears, from his various writings, to have taken a peculiar interest in the state of the Greek Church and People.

But if this practice of apostatizing from the Faith of Christ, and increasing the number of the Mahomedans, was culpable and to be lamented, when fallen into by Greeks, who, from their national subjugation, were most exposed to temptation and violence; what criminality, what shame, attaches to those, who, bearing the name of Christ, and enjoying the protection of European Government, nevertheless *sell their birth-right*, and count of little or no value their inestimable religious and civil privileges and obligations!

Some extracts from the Author's Journal, while in Greece, will shew the existence of this disgraceful practice, at the present day.

Friday, June 5, 1817—At Smyrna. I had heard, late

yesterday evening, that an Englishman is going to turn Turk. I thought, yet not without shuddering, that I should like to be present at the scene, and that it might be turned to some good purpose. I obtained, therefore, what information I could on the subject; and noted down some questions which I should like to ask the man.

This morning I inquired whether I might witness the ceremony; and, happily, found no objection.

Mr. John Werry and myself, therefore, preceded by the English Dragoman or Interpreter, and by the Head Janissary or Turkish Guard in the service of the English Consul, went to witness a scene of this nature. As we were going, I asked whether the man—a sailor—was as yet under British protection, and a British subject. Mr. Werry said, that till, in the presence of the Consul and other witnesses, the man had been asked three times whether he would be a Turk, they could not make him one: yet he expressed a fear that they had made him one already.

The only case of one refusing, within memory, was about twenty-five years ago. A boy, of seventeen or eighteen, when thus challenged, as they call it, exclaimed—"They brought me here, I did not know what for; and I don't want to turn Turk." But since that time many have turned Turk; and only one refused to do so!

We entered the apartments of the Mayor: his Deputy received us, in a very shabby room. Pipes and coffee were served—very little conversation. The Deputy had a pair of long scissars in his hand, with which he was cutting little square pieces of paper, called Tesseras; on which he had written Orders or Patents, and which he signed with a small signet.

While we sat, we heard a man in the yard suffering the bastinado. At every stroke he sent forth a terrible howl: but as the punishment was short, probably he soon confessed what they wanted to get out of him. I could see a dozen Turks and Greeks cross the adjoining hall, and stand at the door, out of curiosity, to see the punishment inflicting.

Presently a stout man came in, attended by servants, bearing

a present in a basket. The man was a Tunisine, and was come to raise troops for Algiers. Never did I see so stout a body: he seemed built like a tower.

The talk, after a little while, was about the expedition which the British are preparing to explore the North Pole: and, after having thus remained a full half hour, the Chief Magistrate crossed the Hall, and went into an adjoining room, more splendid than the one we were in. We rose, and followed him. He was a very handsome, lively, keen man. Near him sat one who acted as a Priest; an equally handsome man, with a very expressive countenance. Pipes and coffee were served, which occupied us about ten minutes.

The man was soon brought in, and stood at the far end of the room, in the midst of a group of Turks. There were sixteen Turks in the room; and the Russian Dragoman was also present.

Mr. Werry began by asking, why he wished to turn Turk. He said, for a very plain reason—that he could not live by his own religion!—He had been on board many years, and suffered ill-treatment. This he said in a faint and skulking manner; standing so that Mr. Werry could only just see him, and entirely avoiding my view. Mr. Werry said, that he was there on the part of the English Consul, whose son he was, to offer him safe passage to England; and, if he had been bribed, that he would see to his being set in a fair way of business, or something to that effect. The man answered, "No: I shall remain where I am. I have made up my mind." Mr. Werry said, "Remember, that what you are going to do now cannot be undone, and that it is a disgrace to a man to change his religion." The man made no reply, except to mutter something, that he saw no importance in the question of religion. Then turning to me, Mr. Werry said, "You see he is resolved: what more can we do?"

I then asked the man how long he had taken to think about it. He said he had been now two days thinking of it. "And don't you know, that, in changing your religion, you are denying your only Saviour—the Lord that bought you?" He just looked at me, but gave me no answer. "You said that

you change in order that you may live better; but what will you do in the Day of Judgment?" He said something which seemed to me to imply that he did not take my meaning; probably not having looked for such kind of questions. I, therefore, said, " When Jesus Christ, the Redeemer, comes to judge the world, what will you do, who have denied Him?" He hung back behind the Turks, without answering.

" You see," said Mr. Werry, " that he is lost."

It seemed to me, from the manner of the company, that they were now going to bring him forward, to go through the form; and Mr. Werry, by his manner, gave him up as a lost man. He was himself, indeed, as he afterward said to me, inwardly depressed, at the sight of such a victim. I said, however, to the man—" My friend,"—for he would hardly face me, but slunk back, so that I was obliged to lean forward a little—" since you seem bent on this bad act, yet remember, hereafter, that Peter denied his Master three times; yet afterward he repented, and Christ forgave him: and it would be better for you thus to repent." I had no time to say more, for they put him forward, and he willingly stepped up on the raised floor where we sat, and stood before the Moolah: though, I am persuaded, not without some uncomfortable sensations, for he was very much indisposed to speak to us—very white in the face—and, once or twice, his legs trembled, as I perceived from his loose trowsers; whether from a troubled conscience, or only from the impressiveness of the scene, I cannot divine. Thus he stood before the Priest, who went over a form of words in Arabic, two words at a time, so that the man might repeat them after him. They might be about five sentences. I did not understand them; but they ended with the usual declaration, That there is but one God, and Mahomet is the Prophet of God. The man was then immediately taken out of the room. The Governor then called the English Dragoman up to him, and was engaged five minutes in close conversation. Mr. Werry, who understands Turkish, says it was only some Consular business. After compliments, we left the room.

From the man's being brought in to his being taken out, was about five minutes. To-day, being Friday, he will probably be taken to the bath, and circumcised.

In the evening, I called on the Bishop, and mentioned what I had in the morning witnessed with so much pain. I asked whether the Greeks ever turn Turk, in this way. The Assistant Bishop was sitting with him. They confessed, that sometimes they do; generally in consequence of intrigues with women; when they are obliged to turn Turk and marry them.

I afterward called on a very intelligent and philanthropic Englishman, to whom I related what had taken place. He said that some few had succeeded in afterward running away; and he added—"You have no idea how bad the character of some of the lower Europeans is here. It seems almost necessary to let them suffer their deserts."

I am informed that one man had turned Turk from H.M.S. Myrmidon, Captain Gambier; four from the Satellite Sloop of War, Captain Murray; and four from the Admiral's Tender, the Express.

At Alexandria, a British Subject had turned Turk a few months before the Author's first visit to Egypt. The Bashaw does not encourage such proceedings: he is not influenced by fanatical Mahomedans, and sees through the usual motives of Renegadoes; and considers, as he is said to have expressed himself, that those who are bad Christians are not likely to prove good Mahomedans. The man alluded to had always been a turbulent character, giving the Consul continual trouble. He contrived, however, to obtain promotion to the command of two or three horsemen in the Turkish Cavalry. Being weary of his employment, he succeeded in escaping on board of a Frigate, then in the harbour. He could not be absent from his post more than six hours, without

exciting suspicion; so close is the watch kept by the Mahomedans over Renegadoes, when they are once in their power. In an evening, therefore, he retired, by appointment, to a house; quickly changed his clothes, and went off with a party belonging to the Frigate. The Ship's boat was in waiting, he was put on board, and early the next morning the Frigate sailed. So much of secrecy and dispatch, however, is not within the reach of every poor man who joins himself to Mahomedans.

To the instances already related, may be added those of Travellers, who, from motives of expediency, have submitted to the external rite and avowed the profession of Mahomedanism. Several persons of this description there have been, up to the latest date: nor does it appear, that Public Opinion has sufficiently, as yet, reprobated a practice, which, whatever benefits it may be supposed to ensure, is founded on a principle of deliberate and constant falsehood; a principle wholly inadmissible into a Christian Breast, and unworthy of the least countenance from an intelligent and upright Christian Nation.

It appeared to the Author, from examining the various facts which came under his notice, that to one or more of the following principles may be attributed the circumstance of Europeans choosing to become Mahomedans; or, when made such, remaining in that profession.

1. Indifference to all religion, considered as a state of heart, lies at the root of this evil.

2. A corrupt conscience palliates the guilt of this proceeding, by the common but unscriptural notion,

that all religions are alike, provided a man's actions be just and benevolent.

3. And still more so, by that grossly delusive fancy, that a man may be a Christian at heart, and a Turk in profession; contrary to Romans x. 8—10.

4. Probably the Renegade may have lost his European Protection; or, in consequence of this being understood to be his case, he cannot with any prospect of assistance apply to the Ambassador or Consul of his Nation.

5. A Renegade may be desirous of quitting his painful situation, but may be restrained through fear of the popular fury of the fanatical Mahomedans, who watch him; or those, who should protect and rescue him, may feel a similar apprehension.

6. He may be deterred from looking toward his own country, from the consciousness of having committed some crime, for which punishment awaits him; in consequence of which he may, possibly, have made Mahomedanism his protection.

7. He may be so connected with Mahomedans, by marriage, trade, or some profession, as to feel no desire to withdraw from them, lest his temporal interest should suffer injury, without prospect of adequate compensation.

8. He may consider himself to be answering some important public purpose, as a Traveller, or Agent, &c. by passing himself off as a Mahomedan; and thus act on the criminal principle, of doing evil that good may come.

9. This opinion may be strengthened by his understanding that many Europeans, eminent for rank,

power, or talent, countenance any part of the above principles or line of conduct.

Such are the fallacious reasonings, and the entangling circumstances, which may draw Europeans into the profession of Mahomedanism, or retain them in it when once seduced.

The Author had, under his own eye, several instances of Renegadoes, besides those which have been produced. These are not, however, brought forward; as they might excite painful feelings among the relatives of the individuals. Those which have been mentioned are sufficient to shew, what the other cases, if detailed, would have more fully developed, that this subject demands serious attention.

Measures

FOR

EXTENDING THE INFLUENCE OF CHRISTIANITY

AMONG

THE VARIOUS BODIES OF MEN

CONNECTED WITH THE

MEDITERRANEAN.

General Views and Principles.

In considering the Measures which it may be most prudent to adopt in furtherance of the objects of the Society around the Mediterranean, it will be natural to recur to the different Classes of Professed Christians which constitute the different Churches.

To raise the multitude oppressed by Superstition, and lying in willing Ignorance; to change the hearts of men, whose power and influence subsist chiefly by Fraud; to bind the conscience of the Free-thinker within the limits of just and real liberty; to foster and lead forward the Sincere Inquirer—such seems to be the arduous work implied in the revival of these Ancient Churches. By the instrumentality, or rather in the persons, of these very men, being natives, must Faith and Worship and Discipline be recovered to their original purity, and Christian Piety revived in its primitive lustre.

Unless, however, it be in the nature of Ignorance to teach Ignorance, of Error to correct Error, or of Evil to reform Evil, some external help is manifestly wanted for the re-animation of Primitive Christianity in the Churches of the Mediterranean.

We may notice several means, to which different persons will attach various degrees of importance; premising, that, of all errors, the greatest and most criminal is, INDIFFERENCE TO THE WORK OF REFORMATION—that slothful temper, which pretends that

Christian Churches may be left to reform themselves, or not, as they please.

Some are of opinion, that the Superiors of these Churches should be addressed by those of other Churches—that Bishops should correspond with Bishops; and thus, gradually, surely, and on sound principles, lead to the purifying of Articles of Faith, Rites and Ceremonies of Worship, modes of Discipline, and all those fundamental matters on which the structure of a Church is built.

Others look to popular appeal, as the sole resort in a Church which is to be revived; presuming, that, if any thing like a principle of common honesty or ingenuous openness to conviction should remain, it will be found in the untainted minds of the mass of the people, who err from mere simplicity.

Some men, speculating upon the literal language of Prophecy, conceive that some great and visible judgment of God will fall upon Rome; chastising those, who inveterately oppose the Truth; and opening an opportunity for addressing those who are not unwilling to hear, but who are at present borne down by intolerance.

To think of originating the grand work of Reformation either by means of the Higher or of the Lower Orders, exclusively, or with any priority of choice in favour of either, would be unwise: for we cannot command opportunities, or make sure of effects. Choosing, therefore, exclusively, one favourite system of our own, we may slight the open door which Providence presents to us.

A mind, accustomed to large measures and satisfied with only large results, may be tempted to deem

a small effort beneath the dignity of its conceptions; while the mind of narrower span may misjudge, so far as to account great measures futile, and suppose that they only are active who are for doing somewhat immediately. Neither of these errors do we find in St. Paul: his was a mind ever pressing forward, where opportunity opened before him; and qualifying him to testify, both to small and great, the things belonging to the Kingdom of God.

Whether, therefore, we contemplate the most subtle adept in ecclesiastical intrigue, or the wildest peasant roving amid the mountains of Calabria, we would pray, in hope, for all—we would speak to the first who should most naturally present himself—*while we have time,* we would *do good unto all men.*

With those who complain that opportunity is not given to introduce pure Christian Knowledge into Roman-Catholic Countries, and who would therefore indolently expect or even impatiently imprecate some signal judgment upon the enemies of Truth, the enlightened Christian cannot accord. The judgments of God, he will deprecate: for the outpouring of the Holy Spirit, he will earnestly pray: while he will lament to see, that innumerable opportunities of doing good have been suffered, and still are suffered, through culpable negligence, to pass away. A person, resting in England, even should he write twenty Letters every day to any foreign country, or relative to that country, will lose many a golden moment; while another, habitually residing in or near the spot, will find unthought-of opportunities; and, by the blessing of God, will so improve them, that five talents shall gain other five.

Whoever reflects how strong is the phalanx, and how skilful the tactics, which will be opposed to reformation, will probably own, that no way of innocently labouring to revive the Christian Churches can be proposed, which will not be liable to plausible objections; and against which this objection especially will not lie—the improbability of success. The Church Missionary Society, however, would not, on this account, restrain its Representatives from attempting any good work. Neither would its Members screen themselves from this line of duty, by pleading that the primary object of the Mediterranean Mission is the conversion of people not professing Christianity. On this kind of plea, a British Chaplain, on a Foreign Station, might excuse himself from paying any attention, either to the interests of the Church in his native country, or to the condition of the Christian Churches immediately around him, or to the perishing millions of Heathen among whom he may be placed; alleging that his sole cure is the flock to which he is officially appointed. How honourable to our Country and our Church is the character of those who have taken, in foreign lands, a larger view of the responsibility of Official Station; regarding it as a means of extensive usefulness, and exhibiting to many a bewildered and benighted Inquirer after Divine Truth the inviting countenance and the edifying counsels of a true Christian Father and Confessor. In the sphere of the Mediterranean, where the Protestant Clergy are sure to be scanned by jealous and critical eyes, there is a claim on the British Church for the most distinguished patterns of learning, ability, and sanctity. Whether connected with our Establish-

ment as Chaplains or as Missionaries, they are surely bound to sustain in themselves, and to endeavour to transfuse into their assistants and successors, the unwearied hope and purpose of bringing back other Christians to primitive truth and holiness.

The Church Missionary Society does not consider itself called on to extend its primary attention to any country professedly Christian. Unconverted Jews, Mahomedans, and Heathens are viewed as the proper objects of a Mission. But the Representatives of the Society, resident or travelling in the Mediterranean, must frequently have intercourse with Members of other Christian Churches. These it is desirable to benefit as much as possible, both for their own sake, and for the sake of those great advantages which must accrue from their zealous co-operation with our Christian Efforts on behalf of other nations adjacent to the Mediterranean.

In all plans undertaken with this view, some fundamental principles should ever be borne in mind.

1. That we act toward our Fellow-Christians under A FEELING OF THE INFINITE VALUE OF IMMORTAL SOULS. No earthly object, no earthly motive, must appear in our dealings with them: and, that none may appear, none must exist. A Mission conducted on any other principle is not Christian. But one thus tempered will eventually succeed, even with Nations the most rude, and Churches the most corrupt. The Searcher of Hearts will put honour upon Holiness, in causing it to win the timorous, abash the presumptuous, and paralyze the hypocritical.

2. We must act with them on the footing of THE RIGHT OF PRIVATE JUDGMENT: or, to speak more

scripturally, we must make them sensible, that they will have to give an account of themselves to God; and that they are therefore bound to think for themselves, as men put upon their own plea. It is not well, indeed, to argue this point with them. It then becomes an abstract litigation, about inalienable and inherent rights; and feeling evaporates. But give them the Word of God, by which they are to be judged. Call upon them, solemnly and affectionately, to contemplate that hour, in which they will certainly be judged according to that Word: and they will then eagerly peruse the Bible offered to them; and shun the man, whoever he may be, that would restrain them from it.

3. It must be made clearly to appear, that CHRISTIANITY FURNISHES A CORRECTING POWER TO THE LIBERTY WHICH IT IMPARTS. This Corrective consists in the Self-Controul imparted to the true Christian by the grace of God. With the acquisition of Knowledge, a feeling of Liberty enters the breast of man; but, depraved as we are, we have reason to fear the blessing, unless it be accompanied with due restraints. These restraints are plainly described in the Scriptures; and should no less plainly appear in the conversation and deportment of a Christian.

4. It should be a most unquestionable principle, wrought into habitual practice, that WHATEVER GOOD THING A MAN HAS, HE OUGHT TO COMMUNICATE. Any thing short of this is not Christian: it is not even humane. And this sentiment should be so deeply imbued into us, and diffused by us on all around, that they who hear us should never feel as though our information, our counsel, or our good-will

were to terminate in them. We should make our friends feel, that we regard them as conductors of our good to others. I speak to ten—each of you will speak to other ten. To-day, ten have been instructed — to-morrow, a hundred will be the better for it.

If we would correct erroneous views, and lead to a just knowledge of the nature of the Reformation desirable for the Mediterranean Churches, it is only requisite to survey the History of the Introduction of Christianity into the World. That event was, in truth, the most stupendous Moral Revolution ever witnessed by mankind. Yet it was effected without force—simply by the power of persuasion, rendered effectual by the grace of the Holy Spirit. It communicated its influence to the Councils of Princes, and changed the aspect of Nations: yet Christianity spake, and ever must speak, to men as individuals —commencing its lessons at the heart of man in secret—unfolding the realities of a Kingdom invisible and eternal—and rebuking the carnal fancy that would linger upon earth. It elevated the Poor; but chiefly as being made spiritually rich, and ennobled with the sense of the dignity of their immortal souls. It vindicated the Rights of Conscience, far beyond all former precedent, or future instance; requiring all men to think for themselves, and act according to their judgment: but it laid salutary restraints on this liberty, by a declaration of the fallibility of human understanding, by requiring prayer in order to the obtaining of a right judgment in all things, and by the duties which it lays upon the conscience of all Christians—Duties fully commensurate with the Rights of Conscience; and, by

the performance of which, the perfection of the law of Christian Liberty was to be evinced. (James i. 22—25.)

By the fullest display of light and knowledge was Christianity diffused; and thus will it be revived, in countries now far departed from the purity of the Gospel. By an affectionate and assiduous communication of Christian Knowledge, by the widest and most free dissemination of the Scriptures, by promoting the Education of the young, by printing and circulating useful Books and Tracts, by exciting our Fellow-Christians to the improvement of their Public Worship and the adoption of useful and beneficent plans, by the cultivation of mutual respect and affection, and, above all, by the unwearied manifestation of primitive piety in ourselves —by these and other means, we, as Protestant Christians, may, under the Divine Blessing, recover, and it is our duty to attempt thus to recover, to the Nations round the Mediterranean, the blessings of the Apostolic Age.

PREACHING.

Go ye into all the world, and preach the Gospel to every creature. Mark xvi. 15.

Go ye therefore, and teach all Nations—And lo, I am with you alway, even unto the end of the world. Matth. xxviii. 19, 20.

NOTHING could be more natural, than that the Saviour of Mankind, having accomplished the great work of Redemption, should give his followers charge to make known the grand event to all the world. All the generations of the children of men are interested in this mightiest of all the works of God: the Gospel was therefore to be preached to every nation, in every age.

Precept gives force to what might have been considered, without precept, a plain duty; and the circumstances of this command of Christ add further interest to it. These were the last words addressed by the Lord to his Disciples, immediately before his Ascension into Heaven.

On this precept, and on the due choice, ordination and appointment of persons qualified to execute it, rests the Standing Ministry of the Church of Christ.

Various have been the circumstances of this great body, this *Multitude of the Preachers*, who have, for eighteen centuries, stood up in the Name of Christ. The early Apostles and Martyrs exercised their Ministry in a manner somewhat analo-

gous to the moving life of the ancient Patriarchs. *By faith they sojourned in the land of promise, as in a strange country, dwelling in tabernacles.* They were continually moving their tents, and pitching them in a new spot. During three hundred years, they and their successors, *heirs with them of the same promise,* found no abiding-place among any of the nations of the earth: till, at length, an Emperor became the Nursing Father of the Church, and Christianity began to be recognised as the governing principle of nations.

If we compare the countries which enjoy the benefit of Christian Establishments, with those, so far exceeding in number, in which Christianity either languishes under oppression, or does not exist at all, it will not be doubted, that the Ministry of the Church of Christ, having but one cause, is called upon to revive the Apostolic zeal and simplicity in preaching the Gospel to all unconverted nations.

We speak as consistent Members of the United Church of this country: to her Doctrines and Discipline, the Society is faithfully attached. But to the multitudes who are yet sitting in darkness and in the shadow of death, it seems obvious that Missionaries ought to be sent forth, qualified and instructed on the model of the Primitive Evangelists.

In the following remarks, therefore, on the Mode of Preaching the Gospel, there is an unavoidable deviation from the established forms of this and other Christian Countries: but these remarks are grounded on the full persuasion, that, so long as Liberty is not used for a Cloke of

Contempt of wholesome Authority and Order, it is expedient and necessary that such latitude be allowed as may enable the Missionaries sent forth to execute their Office of Preaching.

1. In directing attention to the Professing Christians and the Mahomedans round the Mediterranean, it may be first observed, that the MATTER of what is preached to them should be as closely and purely drawn from the Holy Scriptures as possible.

The people are unacquainted with the contents of the Sacred Volume. The simple reading of a Psalm, a portion of the Historical Books or of the Prophets, a Parable or Discourse of our Lord, or a passage from one of the Epistles; together with so much of explanation as may be requisite to make it clear, or of exhortation as may be needful to make the hearers sensible that they are personally addressed—this would be to preach the Gospel; more truly, perhaps, than to take a simple verse of the Bible, as a motto to an elaborate treatise. Many parts, indeed, of the New Testament are Discourses, ready-made as it were; some of them actually delivered by Christ or his Apostles, to persons circumstanced very much as those are whom we have now to address; with this advantage over all human compositions, that they were inspired by the Holy Spirit, and uttered in language far more persuasive than any which we can attain.

2. There will be circumstances in the MANNER of addressing an audience of Christians or Mahomedans round the Mediterranean, very different from what would occur in well-regulated Society.

It is probable, and with proper modifications it is desirable, that Reading should lead to Discussion; and this even in public. St. Paul, when at Athens, *disputed in the Synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.* (Acts xvii. 17.) It is remarkable, that neither the bigotry of the Jews nor the sceptical pride of the Athenians—passions peculiarly calculated to envenom discussion—deterred the Apostle from openly engaging in this very effective method of making known and proving the Truth of the Gospel. It was in the same spirit, that at Corinth, when other opportunities failed, and bold discussion provoked only the greater enmity, the Apostle betook himself to daily disputation in the School of one Tyrannus; by which means, persevered in for the space of two years, opportunity was given to all that dwelt in Asia, both Jews and Greeks, to hear the word of the Lord Jesus: (Acts xix. 8—10.) The concluding expression is remarkable, as it seems to connect Discussion and the Preaching of the Gospel in such a manner, as almost to identify them. It is added, that *God wrought special miracles by the hands of Paul:* miracles were the proper evidence of the truth of his doctrine: as these have ceased, it has obviously become the duty of Missionaries to acquaint themselves with the nature of those evidences, which yet remain for our use; and, by means of which, after having calmly studied and heard the objections and prejudices of Mahomedans or Professing Christians, they are to aim at producing conviction of the Truth.

3. The following remark on the PLACE, in which the Preacher of the Gospel may occasionally exercise his office, relates exclusively to the Churches of Professing Christians in the East; and is drawn, by analogy, from the example of the Apostles; more particularly that of St. Paul.

Might it not be practicable, and would it not be also expedient, so far to obtain influence with, for instance, the Priests and People of the Greek Communion, as to be allowed the use of their Churches, for the purposes of Christian Exhortation? To compromise the purity of the Faith as we profess it, by participating in the erroneous parts of their Worship, would be wrong—to commence our intercourse with them by impugning such errors, would be to exclude ourselves from their confidence and regard. It is manifest, therefore, that discretion, simplicity of motive, and full comprehension of their feelings and our own duty, would be requisite to carry a Preacher through the faithful execution of his work in these circumstances. Probably he would be thrust out, as St. Paul was, when he came to those parts of his doctrine which were distinguishing. Yet some might attach themselves to the Truth. Kindness of manner might subdue hostility, while reasoning upon Scripture-grounds would refute error.

It was thus that St. Paul, together with his company, attended the Synagogue of the Jews in Antioch, and accepted the invitation given him on the understanding that he was a brother of the Jewish Nation—to speak the *word of exhortation.* (Acts xiii. 13—16. &c.) From other passages, (see Acts xiv. 1. xvii. 1—3. xix. 8.) we

learn that such was, in every place, the custom of this Apostle.

A Protestant Christian seems to bear somewhat of the same kind of relation to the Christians of the East, as this Apostle, converted to the clearer revelation of Christianity, bore to his less-enlightened Jewish Brethren. Their national origin, and many points of faith, they had in common. Thus do we, and the Eastern Christians, own the same religious origin, and appeal to a common standard of faith—the Holy Scriptures.

4. It will be found, however, in general, one of the most advantageous methods for a Missionary, to invite to his own residence, such persons as he may be able to induce to join in SOCIAL WORSHIP.

The reading of the Word of God in his own house, accompanied by simple exposition and acts of praise and prayer, will be truly to Preach the Gospel. Thus the great Apostle of the Gentiles *dwelt two whole years in his own hired house, and received all that came in unto him; Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* (Acts xxviii. 30, 31.)

Whether this kind of religious exercise come under the denomination, as frequently it may, of open Family-Prayers; or be considered as a kind of Social Worship, better adapted to local exigencies than the public, established Liturgical Offices of our Church can be, in the earlier stages of foreign operations; it is a service in which Missionaries ought to be skilled*.

* —*given to hospitality—apt to teach.* (1 Tim. iii. 2.) Without giving undue weight to the juxta-position of clauses in the Scriptures, it

It was on this principle, that the Author was accustomed, at Malta, on Sunday Evenings, to assemble together a few friends, with whom he engaged in the reading of the Italian Scriptures, and prayer. The portion to be read was divided among the different persons present, each in turn reading a few verses: afterward he explained the passage in Italian, and made remarks designed for edification. In the reading of the Epistles, these remarks occurred in the course of the reading, as it was necessary to explain the line of the Apostles' reasoning: but, in the Gospels, they were usually of a general nature at the end.

Let it be considered, in how very numerous instances this will prove the only practicable method of preaching pure Christianity. Christians of those Churches in which Public Worship is performed in a dead language, seem to have no possible resource for social prayer and mutual edification, unless in the plan here proposed: for it will scarcely be expected of them, to step at once from their own Communion to the *Public* Services of Protestants: they need an intermediate means of grace. Still less will it be expected of Mahomedans, on their own soil, to mingle in the open assemblies of Christian Worship: yet, privately, they might be induced to hear the Word of God read, explained, and discussed.

Not to run in vain, therefore, but *by all means to save some*, being the grand object of the Missionary,

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cannot be doubted that a Bishop, or Evangelist, or Missionary, formed on the primitive model, would chiefly delight in the hospitable reception of friends and strangers; as it would extend his opportunities of exercising that prime talent of the Sacred Office—aptitude to teach.

and the chief instrument of his office being to preach the Gospel, he must, after prudently considering all the peculiarities of his station, and vigorously qualifying himself for it by the study of doctrine and languages, *become all things to all men.* The solemn charge must ever be sounding in his ears: *Preach the Word: be instant, in season, out of season: reprove, rebuke, exhort, with all long-suffering and doctrine.*

CIRCULATION OF THE SCRIPTURES.

THE circulation of the Holy Scriptures, to the greatest possible extent, is perhaps the most efficient measure which can be adopted, in the present circumstances of the Mediterranean Churches, for the promotion of the Society's objects.

Had the Art of Printing been known in the days of the Apostles, we cannot doubt but that they would have given the utmost possible extension to the Sacred Writings. Miraculously enabled to translate them into the language of every nation under heaven; they would have anticipated the labours of Bible Societies by eighteen centuries; and would have completed, in the first age of Christianity, a work which is yet in its infancy.

How different would then have been the History of the Church of Christ! We should not then have read of a Canon, promulgated in the Eighth Century, at a General Council, enjoining all Bishops to be acquainted with the Book of Psalms, the Gospels, and the Epistles of St. Paul. We should not, at the present day, have found the mass of Professing Christians in the East, oppressed with almost Pagan Darkness. Cavils against the universal reading of the Scriptures would have been stifled in the birth. All would have known the Lord, from the least even to the greatest.

The laborious task of Translation, is that which places the present generation of zealous Christians,

in respect to the circulation of Scripture Truth, on a lower footing than that which the Apostles occupied; but we are superior to them, in this work, by the invention of the Art of Printing.

The services of Learned Men, therefore, sanctified to this sacred end, are required, in combination with the labours of Art, to give the Volume of Inspiration to all Nations.

BENEFITS OF THIS MEASURE.

Incalculable will be the benefits of this measure. To form some idea of its advantages, let us contemplate, on a limited scale, the course of its operation on the Christian Churches of the East.

The Scriptures will give them a knowledge of the revealed will of God, and of the true nature of Christianity. They profess, indeed, that they know Christ; but, in their present circumstances, this can in general be nothing more than mere outward profession. When it is considered how extremely ignorant many persons are, even in England, of the most essential truths of the Gospel, and of their proper experimental and practical nature, it were an affectation of charity to suppose the mass of the people, or even of the Ecclesiastics, in the East, to be truly enlightened; when nothing but a scanty portion of the Word of God, and that in an unknown tongue, is dealt out to them in the public ministrations of their Church.

The Scriptures will speak to the consciences of Professing Christians. A heart, tenderly alive to the awfulness of Eternity, to the Majesty of God, to the Love of Christ, to the value of the Soul, and to the malignant nature of Sin, is scarcely to be found

where the Bible is not read. These emotions are felt only by him, who has trembled at the thunders of Sinaï, or wept at the sight of the agonies endured in Gethsemane, and upon Calvary.

The Scriptures will, at once, both establish the right of private judgment, and repress the native lawlessness of the human heart. In that kind of spiritual tyranny to which the Christians of the East have been frequently subjected by the abuse of the rite of Confession, they have gradually surrendered the privilege, and become disused to the duty, of thinking for themselves. The immediate responsibility of the soul before God has been intercepted by their fellow-creatures. This is a deep-rooted disorder. The remedy will be found in the Scriptures alone. Liberty of private judgment must be had, as the only proper foundation of sincere piety; and it must be accompanied by a spirit of subjection to Authorities, divine and human, as the proper fruit of piety. By circulating the Scriptures, we assert and maintain, most effectually, the relative claims both of God and of Man.

By widely extending the knowledge of the Scriptures, we also lay the basis of Christian Intercourse, and mutual edification and improvement. The conversation of Christians, who have long been separated by believing one another to be unsound in doctrine, worship, or discipline, must inevitably be cold and constrained, if not acrimonious and irritating. In their discussions, they will respectively appeal to their own long-established views, to their traditions, to their reputed authorities, and to the metaphysical niceties and technical forms of controversy; which have so often succeeded in separating theological

combatants, and so rarely in conciliating them. Reference to the supreme and conclusive authority of the Word of God must be unfrequent, where the Scriptures are not known; but where they are circulated in abundance, the Christian Missionary may converse with unspeakable advantage: Controversy he may decline, on the authority of St. Paul in his Epistles to Timothy: Love he may claim and cherish, receive and communicate, on the authority of Christ himself: and Truth he will not fail to elicit, in proportion as he prevails with the Christians of the East to unite with him in studying the entire Volume of the Holy Scriptures.

CONTRAST BETWEEN LATINS AND GREEKS, IN REFERENCE TO THE CIRCULATION OF THE SCRIPTURES.

The Reformation in the Western Churches naturally awakened the attention of other Churches; and particularly to its fundamental claim—the free use of the Scriptures. There is a small Volume, printed at Rome, by the Propaganda, in 1631, and dedicated to Pope Urban the Eighth, which places the Latin and Greek Churches in striking contrast on this subject. A Catechism had been published by a Greek, Zacharias Gerganus, of Arta; a Refutation of which was undertaken, in this Volume, by Caryophilus, Archbishop of Iconium; one of those numerous instruments, whom Urban the Eighth employed to subjugate the Greek Church to that of Rome.

The Archbishop, who writes in good Modern Greek, enumerates Seventy "Blasphemies," as he denominates them, disseminated by Gerganus in his Catechism. Most of these are on points of doctrine peculiar to the Latins: not fewer than fourteen are

on the Supremacy. The two following are selected, as demonstrating the horror with which the diffusion of Scripture Light has been long regarded by the Church of Rome.

Blasphemy Second—That Holy Scripture is sufficient to prove the Articles of Faith.

Blasphemy Twelfth—That the Laity ought to read the Holy Scriptures, that they may obtain thence the hope of eternal life.

The following specimen will shew the manner in which the Archbishop sustains his argument, while refuting so great a "Blasphemy" as this, that the Laity ought to read the Scriptures.

These Blasphemies pervert order, and heap up confusion: agreeably to the character of Heretics. For they would have all to be interpreters, all to be teachers of the Law. Why then did Dionysius, the Areopagite, divide the Ecclesiastical Hierarchy into three ranks; the purifying, the illuminating, and the perfecting?—to which the three orders were to correspond, of the Catechumens, the Laity, and the Monks. If the Laity are to read the Sacred Scripture without guidance and teaching, they cease to be the illuminated—they become the illuminators.

Thus it is evident what seeds of faith the Lutherans have given to this poor Greek to scatter up and down the Oriental Church, contrary to the Holy Scriptures, contrary to the General Councils, contrary to the Holy Fathers and Doctors; rendering unhappy Greece like a tree twice plucked up.

It should be a matter of unfeigned thankfulness to God, that the diffusion of the Scriptures has been so ardently undertaken in the present day by Greece, under the auspices of the Patriarch Gregorius. So far from there being any peril to the Oriental

Churches in this measure, as this Romanist insinuates, they seem, by it, to refuse to partake in the guilt of Rome. Instead of becoming "like a tree twice plucked up," they will find that the root of Christianity among them will thus, as *through the scent of water*, (Job xiv. 9.) gather fresh vigour and sap: they will flourish yet more in their old age, and bear leaves for the healing of the nations.

LANGUAGES IN WHICH THE SCRIPTURES ARE WANTED FOR THE MEDITERRANEAN.

The Languages, in which it is desirable that the Holy Scriptures should be prepared, may be divided into Three Classes.

1. *Languages already fixed.*

These are both ancient and modern; and into all of them the Scriptures have been translated.

The ancient languages have been used, and in many cases still continue to be used, in Ecclesiastical Affairs. They are, the *Hebrew*, *Greek*, *Latin*, *Syriac*, *Arabic*, *Coptic*, and *Ethiopic*. To these may be added the *Persian* and *Armenian*.

The more modern languages—*French*, *Italian*, *Spanish*, *&c.*—have been long fixed by the numerous Authors of the respective nations.

2. *Languages not wholly fixed.*

These are, Languages or Dialects new, in a considerable degree, to the Learned. In most cases, the Scriptures are not yet translated into them, or only in part and imperfectly.

Under this head may be comprised such as the following:—

Modern Greek — which has advanced to a very

considerable degree of cultivation; but is likely to arrive at a more standard character, as soon as the Version of the Scriptures shall have been completed, which has been commenced by the Archimandrite (now Bishop) Hilarion, under the auspices of the lamented Patriarch Gregory.

Amharic and *Tigré*—the Vernacular Dialects of Abyssinia.

Turkish—in which the British and Foreign Bible Society has recently printed the New Testament.

Albanian—into which the New Testament is translated, but not yet printed.

It may here be remarked, that several Versions of the Scriptures must be printed, in order to more extensive use, not only in the proper character of the language, but in that of other languages—the Turkish, for example, in the Greek Character.

Le Long's Bibliotheca Sacra may be consulted to advantage on the two preceding Classes.

3. *Languages partially known, or nearly unknown.*

While some of these Languages are known, the present vernacular use of them remains to be ascertained.

Of this description, it shall suffice to specify the Vernacular Use of that ancient and copious language, the Arabic.

The following remarks of M. Chenier, on this subject, may be considered as generally applicable to the Barbary States in North Africa:—

The Moors of the Empire of Morocco, as well as those of the northern limits of Africa, speak Arabic: but this language is corrupted, in proportion as we retire farther from Asia, where it first took birth. The intermixture which has happened among the African Nations, and the frequent

transmigrations of the Moors, during a succession of ages, have occasioned them to lose the purity of the Arabic Language. Its pronunciation has been vitiated, and the use of many words lost; and other foreign words have been introduced, without thereby rendering it more copious. The pronunciation of the Africans, however, is softer to the ear, and less guttural than that of the Egyptians.

There is a very sensible difference among the Moors, between the Arabic of the Learned and the Courtiers, and that spoken by the people in general. And this difference is felt still more in the provinces of the South, or of the East; and among the Moors who live in the deserts, where the Arabic is yet further disfigured by a mixture of foreign tribes. —(Account of the Present State of Morocco, by M. Chenier: London, 1788. Book II. Chapter 10.)

By the French, some attention has been paid to Modern Arabic. About the period of their Expedition to Egypt, this became, in their view, an important and interesting object. What little has appeared in this department is worthy the attention of every Oriental Scholar, who should propose to render his classical acquirements subservient, not merely to the gratification of taste and curiosity, but to the improvement of all classes of society. Literature, oriental, or of any other description, speaks only to a select few—the Vernacular Tongue, to all.

It is to the great variety of Modern Arabic Dialects—such as may well be supposed to have sprung up, in twelve centuries, since the composition of the Koràn, and throughout a space of territory extending from the Mountains of Atlas beyond the Persian Gulf—that we must attribute those minor criticisms, which have fallen upon the different Arabic Versions of the Holy Scriptures.

A Version acceptable in Syria, is not thoroughly vernacular in Morocco: and a Version adapted to Morocco, would vary widely from the Dialect of Yemen. In the mean time, the elements, the principal characteristics, and the *copia verborum* of the Arabic Language are found to be much the same, throughout an immense tract of territory, in the two Continents of Asia and Africa—a circumstance which points out the great importance of printing abundantly, from those Arabic Versions of the Scriptures which are already in existence.

Under this head of the Dialects of Modern Arabic, it may be proper to notice the Maltese, which, in its purest state, is four-fifths, or perhaps we might say nine-tenths, Arabic. It is not a little remarkable, that the dialect fixed in the Island of Malta, probably by the Saracens, should, after the occupation of this small spot for three centuries, be found, and particularly in the Country Villages, existing in its primitive state. In some parts of the Island of Gozo more especially, the ancient dialect is well perserved. Thus in these islands, enjoying British protection and many comforts, an English resident has it in his power to adapt his studies, his ear, and his utterance, to Modern Arabic.

While the language however has been preserved, the character has been quite discarded; the Maltese writing their language in Roman letters. This circumstance, should the study of the Maltese Language be further cultivated, is a point of no small consequence to the less-practised eye of the European Student.

It will be proper in this place to notice the specimen of the Maltese Language, edited by the Author during his visit home. The Gospel of St. John, now printed in Maltese with the Italian annexed, is the result of three Versions, made from the Vulgate by a Native, skilled in Oriental Languages. The first of these was in the most popular style; and the last, in a style approximating to the Arabic, Hebrew, and Syriac: the second is intermediate, and has had the advantage of the corrections of another native of Malta: from these materials, the present edition of the Gospel may be considered as competently prepared. It is not presumed, however, that this small work is sufficient to constitute a standard of the language: it awaits further criticism; and, in proportion as this criticism shall be exercised, on just principles, this Gospel will add to the means already in existence for fixing Modern Arabic.

The only works printed in Maltese, known to the Author, are, a short Catechism, with the Maltese and Italian in parallel columns—a little book, consisting of very few pages, entitled the "Fourteen Stations;" being a book of Devotions relating to the sufferings of our Lord—two Maltese Grammars —and, finally, a copious and elaborate Vocabulary, composed by the learned Antonio Vassallo, and printed at Rome in 1796; from which work considerable advantage was derived, in the preparation of the Maltese Gospel.

But, besides the Languages, the vernacular use of which remains to be fully ascertained, there are others connected with the Mediterranean, which are nearly if not wholly unknown.

The following examples may suffice on this part of the subject.

From the Author above cited (Vide Chenier's State of Morocco, Book II. Ch. 10.) we may give the following extract:—

> The Brebes and Shellu, who appear to have had the same origin, for they have preserved the same Dialect, speak a language which the Moors do not understand, and which seems to have no analogy with that of the latter.

The present British Consul-General at Algiers, H. Macdonnell, Esq., in a Letter to the Malta Bible Society, communicates the following information:—

> Many of the tribes, inhabitants of the mountains and the interior, such as the Cabayles (an extensive race) and the Biskeris, have languages peculiar to themselves, and which have no affinity with the Arabic.

From the writings of various Travellers or Residents in North Africa—for example, Jackson's Morocco; Ali Bey's, Hornemann's, and Captain Lyon's Travels; the Volume published by the African Association, and containing the brief Narratives of Lucas and Ledyard—it will be seen, that, by obtaining access to the Natives of different countries, Vocabularies may be formed. The following dialects may be named:—Brebre (which is a very generic term, applying to Nubia and many parts of North Africa), Bornou, Sakkatoo, Soudan, Baghermee, Tibboo, Sockna, &c. Looking to the countries in the north-eastern portion of Africa, no one appears to have prosecuted this interesting research for Vocabularies, with a zeal comparable

to that of our present Consul-General for Egypt. (See Salt's Abyssinia.)

To obtain, by the help of one or two intermediate languages, Versions of portions of the Scriptures, would be an arduous undertaking, requiring time, the seizure of opportunities, patience, and the study of several languages in succession: but it would be one of the noblest employments of a devoted Christian Scholar, stationed in North Africa.

EDUCATION.

EDUCATION comprehends both the acquisition of the Means of Knowledge, and the acquisition of Knowledge itself.

The inquiry, therefore, of any one desirous to ascertain the State of Education in a country, would be, first, "How many of the inhabitants are able to read?"—and, secondly, "In what Books have they been instructed?"

As the means of private education must in every country be rare, it may generally be sufficient to ascertain the number of Schools, and the Books used in them. The answer to such inquiries will be, for the bulk of a people, a very fair index of their state: and, according to this index, it is truly lamentable to reflect how degraded, and, in some cases, how nearly extinct, is Education, in the countries of the East.

Education, when conducted on proper principles, is one of the principal instruments of promoting the morals and the happiness of a nation. Every approach, therefore, toward conferring this blessing upon ignorant and untaught people, is worthy of the encouragement of every benevolent mind.

In attempting this, however, for the Nations to the East and South of the Mediterranean, difficulties, it must be expected, will arise; partly from habitual indifference to knowledge, and partly from unwillingness to receive it from those whom they may consider as dangerous teachers.

The first of these difficulties must be apparent to those, who consider what virtues are requisite to give complete effect to a good System of Education. These are, Union, Order, and Perseverance: but where, or existing to what degree, shall we discover these virtues, among either the Governors or the Governed, in the villages or towns of the Levant? Less than the System of Mutual Instruction can hardly suffice to produce any great good: and yet, for its general reception and cultivation, there is not, at present, a sufficient mass of public spirit and virtue.

The second difficulty is not less obvious, when we reflect on the religious opinions of Oriental Countries. Will the Mahomedan receive, for the instruction of his Scholars, such Religious Books, as we should give to Christian Children? Certainly not. And will not the Christians of Egypt and Syria be slow to admit many points of Religious Knowledge, which it would be in our power to give them? It is to be feared that the Superiors of their Churches would, for some time, regard even the most prudent efforts of this nature with jealousy and apprehension.

The great want of useful knowledge in these countries, and the peculiar difficulties which lie in the way of our communicating it, having been stated, with a reference to the two branches, which may aptly be called, the MECHANISM and the MATERIALS of Education; we proceed to consider what methods may be adopted by benevolent persons, in order to improve and extend this important benefit.

It may be well to consider, how far the existing state of things affords a direct opportunity of com-

municating knowledge. Among the Christians, not to mention the superior Colleges of Greece, there are found many Schools: so that it is not necessary for us to recommend the establishment of such institutions, as a thing new to them. Where they are but scantily furnished with books, it would be an acceptable act of kindness, to reprint for them those which are in the greatest request; such as, the Psalter, Portions of the Gospels and Epistles, &c.

It would not, perhaps, be difficult, to select, out of Writings approved by themselves, extracts of an entertaining and useful nature; to be printed, not as Tracts, but expressly as School-Books. These would extend the period and the amount of School-Reading: they would prepare the way for studies of a superior class; and would serve to throw into disuse the practice of reading—or rather reciting by rote—books in a language not commonly understood; a practice, which will inevitably continue to prevail among the unreformed Christians, so long as all their School-Reading is confined to Ecclesiastical matters.

By degrees it might be practicable, not only to amplify the materials employed in the Minor Schools, but likewise to improve the Mechanism of their discipline and art of teaching. Native Teachers from the superior Seminaries might, after being duly trained in the practice of the System of Mutual Instruction, introduce that System into other Schools: or the aid of some European Assistant might be directed to this object. The Nature of the System should previously be submitted for the approbation of the Ecclesiastical or Civil Superiors of the place or country into which it is to be introduced—

submitted, with a full explanation of every part, in their own language, and in a manner adapted for their use.

A Tract, in Arabic, by Professor Macbride, of Oxford, explanatory of the System of Mutual Instruction, has been for several years circulated by the Church Missionary Society, as opportunities have offered. The System is now gaining a firm footing in Malta; and will thence, doubtless, diffuse itself to other quarters.

The pursuit of these plans must be directed by a prudent observation of circumstances, as they arise. No particular rule can be given, equally applicable to the Schools of Greece, of Syria, and of Egypt; and the success of all attempted improvements must eventually be left to Him, in whose hand are the hearts of all men, and who therefore can dispose them favourably to receive and adopt the suggestions of British Christians. It cannot but be remarked, however, that, without the intervention of Representatives of our Benevolent Societies, resident in these respective countries, improvements will scarcely ever be brought into efficient action; or, if once established, they must, without proper and constant superintendence, be liable to languish, and at length dwindle quite away.

In extending the benefit of Education to Mahomedans, the difficulty will be found to be very great. They seem scarcely accessible. The ignorant are seldom willing to learn; and that, least of all, from those, to whom they are, by religious profession, hostile.

Education is, moreover, to be regarded only in the light of means to a certain end: in proportion

as the proposed end is likely to be secured, are the means to be vigorously pressed into active service. The ultimate object of a Missionary Society is the communication of the knowledge of the Gospel. That kind of Education, which seems to have a direct bearing upon this end, properly falls within the scope of such a Society. Merely to teach the Art of Reading, however, or even to enlarge the bounds of natural knowledge, cannot be considered as having a certain tendency to such an object; and is, therefore, only a subsidiary means for a Missionary Society: while Education, combined with such Religious instruction as Christian Missionaries would desire to convey, would not be tolerated by Mahomedans, at least in countries where Islamism is dominant.

Here then the Church Missionary Society, surveying the unhappy state of palpable darkness, in which full two-thirds of the nations adjacent to the Mediterranean lie, perceives by how slow a process the knowledge of the most necessary truths must be infused into this dense mass of human society. Were Schools numerous, knowledge frequent, and the modern languages well fixed in the provinces of Greece, Asia Minor, Syria, Egypt, and North Africa, it had been a delightful task to meet the general ability to read, with abundant materials drawn from the Holy Scriptures and other sacred sources. But the mass of mind is yet to be set in motion: the vernacular tongues of these countries are not fixed; and the eye of the Albanian, the Turk, the Arab, and the Moor, is as yet untutored in that Art by which knowledge is chiefly conveyed and perpetuated.

It may be seriously doubted, how far either of the two great School-Societies of this country can properly go in supplying the want of Education which prevails in Mahomedan Countries. Though on some points differing from each other, yet the extension of Christian Knowledge is the declared object of both Institutions. In Mahomedan Countries, in order to render their assistance acceptable, it might be necessary for them to leave far behind them that Scriptural Ground which hitherto, acting among professors of Christianity, both have occupied. It might even be found expedient to pass over what might be called the common or neutral ground of moral precept. There would then remain—to furnish materials for Education—Fable, History, Geography, Natural History and Philosophy, &c. The National Society, as well as that which expressly adds to its Domestic Designation the care of Foreign Schools, has extended its aid to Foreign Christian Countries; but while, of these, so many yet remain unblest with ample means of education, scarcely will Christian Exertion be so far relinquished for the sake of teaching Mahomedans the art of reading books of natural knowledge, preparatory to the labours of Missionaries.

It is worthy of consideration, however, whether, in process of time, as the Native Christians of those countries, over which Mahomedans bear rule, extend their sphere of knowledge, the Books which they prepare for themselves on subjects of Human Science, may not prove serviceable to their Governors. It may be presumed that British Christians, while promoting the education of (for example's sake) the Coptic Church, would willingly

extend the range of subjects in which the Coptic Youth should be instructed. Adding to Sacred Knowledge, various parts of historical, geographical, and other useful studies, matter would be preparing of a nature not offensive to Mahomedans. The proud Arab, who would spurn the Religion of the Copt, might yet touch the skirts of his Science.

The plan of the recently-formed Society for promoting the Moral and Intellectual Culture of the Natives of Hindostan, by supporting the School and School-Book Societies of our Eastern Empire, will produce, in its progress, many things, which will be useful, no less for the Mahomedans adjacent to the Mediterranean, than to the Natives of India. The same motives, however, and the same facilities of approach, do not exist in the one case as in the other.

Under all the circumstances now stated, leaving useless regrets, it becomes a serious duty to consider what it may be in our power to effect in the way of Education; and seriously to set ourselves to the work.

We find, in Greece and in Egypt, Christian Colleges and Schools. These should be assisted and improved, so far as opportunities may be afforded. Whatever, in the present revolutions of the Levant, may have been the fate of Scio, it is a satisfaction to know that Religious Instruction and useful Science were there beginning to be cherished, by the united efforts of Christians, both of the East and West. The Discipline of the College in that Island had been gradually improving, the System of Mutual Instruction was about to be introduced, and the

compass of subjects taught was rapidly enlarging. The benefits of Education there acquired by the rising generation of Greece will not be dissipated or lost; and little heart must he have for the improvement of his fellow-creatures, who could survey what was there doing, without pleasure or without hope. The able men of that College pointed out to us, by their own exertions, how we might benefit their Nation: and our Countrymen must regret, that they did not sooner know and concur with their plans of Education. Stimulated by the motive of good-will to our Fellow-Christians in the East, we should *devise liberal things* toward every Communion of them; and should especially direct our inquiries and exertions to the improvement of their Schools.

To extend the benefit of Education to the Mahomedans round the Mediterranean, appears, under all the circumstances stated, not as yet to be the immediate and proper work of a Missionary Society. These are, indeed, parts of that work in which a Missionary may assist; but an entire plan for this purpose must, for many years, fall short of his all important religious engagements. In the mean time, to fix the languages and dialects of the Mahomedan Countries, with a view to the translation of the Scriptures and useful Books, and to collect practical information for future use, will occupy the attention of such as desire the universal diffusion of Christianity. If, on the arising of some favourable juncture for the advancement of general Education among Mahomedans, the Societies already existing should be found not competent to avail

themselves of such occasion, others might be formed, to meet the necessities of the case: and the object proposed to such New Associations would be truly great and momentous, were they to aim, exclusively, at promoting the mental culture of the Mahomedans of Turkey, Syria, and North Africa.

THE PRESS.

On the power of the Press in the diffusion of knowledge, it is not necessary to enlarge. The Press leads to intellectual superiority in every country, in proportion to the wisdom and vigour with which it is conducted.

The two measures last recommended must depend, for their efficiency, on this energetic engine. The supply of the Scriptures for circulation, and of the necessary materials for the advancement of Education in the Mediterranean, must be by the Press.

In the European Countries bordering on these Seas, the Press has long been in action. While the pestiferous streams of Infidelity have flowed down from some of these lands, from others the most saving benefits have been derived to the people of these shores, both in former and in later times, by the supply of the Holy Scriptures; in which beneficent work, our own country has lent most effectual aid.

In Greece, the operations of the Press have been very limited; the Patriarchal Press at Constantinople having been the chief source of domestic supply, and that principally for the use of the Church. The Greeks have, indeed, availed themselves of foreign presses, for the promotion of general knowledge. They have translated, with

this view, into Modern Greek some of the principal European Authors. The best poets and philosophers and historians of England, France, Italy, as Milton, Thomson, Tasso, Locke, Fenelon, Beccaria, Rollin, Goldsmith, with Dramas innumerable, are to be had, printed chiefly at Vienna or Venice. The celebrated Koray, a Native Greek, who has for a long period lived at Paris, has published also, in succession, the Ancient Classical Authors, accompanied with Prefaces and Notes, in Modern Greek, of considerable value. It should be added, that the same spirit, which has so eagerly caught at the wide compass of our Western Literature, has not been wholly inattentive to the translation of some of our Theological Works. It has been already stated, that Vienna supplies Greece with three Newspapers, in the vernacular tongue. As knowledge increases, the Greeks will doubtless establish Presses, in various parts, among themselves.

Of all the Eastern Christians, the Armenians appear to have made, in proportion to their number and means, the most assiduous use of the Press. The quantity of Books which have been translated into Armenian, and otherwise prepared for Students in that language, is very considerable. Not only does no prohibition exist in that Church against the unlimited reading of the Scriptures, but every Armenian is under obligation to make himself acquainted with the Sacred Volume, as soon as he is able to read and can obtain a copy: two editions of the entire Bible and one of the New Testament have, in consequence, issued from their presses. In works of this nature, the Armenian College of

St. Lazaro, established at Venice, is actively engaged; and from its presses, chiefly, the Armenian Books are issued.

On the Asiatic and African shores of these seas the use of the Press is but little known. It is confined, indeed, on the three continents, to Christians; Mahomedans no where, as yet, availing themselves of this powerful disseminator of knowledge: they have, in fact, a strong prejudice against printed books, which retards not a little the circulation of the Scriptures and other Books among them. In reference to this prejudice, the late Rev. C. Burckhardt wrote—

As the Turks do not like to read PRINTED books, it will not be easy to sell many Bibles among them; unless, in printing the Turkish Arabic Bibles, they should adopt the new invention of Lithography, which Providence has given to our times, in mercy to this Nation.

There exists, to the best of my information, no prohibition in their Laws against reading the Bible. A great quantity of Bibles might be sold: it would not be proper to make presents of them: curiosity always attracts purchasers.

An establishment ought to be formed for Lithography. The stone of Caïro and of Palestine appears well adapted for this purpose. Very sure am I, that Providence will, in time, cause the Bible to be read by Mahomedans. What lies in our power is, to avail ourselves of their curiosity, and thus disperse the Bible in Turkish Countries. (Missionary Register: 1818, p. 389; 1819, p. 80.)

This suggestion is highly deserving of attention, in the application of the Press to the advantage of Mahomedans.

The Printing Establishment at the Convent of Mar-Hanna Souère, on Mount Lebanon, has been,

of late years, the chief source of supply for the Scriptures and other Books in Arabic. The Greek Catholics, who occupy this Convent, are from thirty to forty in number; and are, in part, employed in printing and binding these Books. Nearly the whole Bible, in separate portions, has been printed, and put into circulation. They proceed, however, but slowly; as they have but one Press, and are much hindered by their numerous Saints' Days.

The visit to this country, in the Spring of 1819, of the Most Reverend Gregory Peter Giarve, then Syrian Archbishop of Jerusalem, naturally claims notice on this occasion; the object of that visit being the increase of the use of the Press in the Mediterranean. The Archbishop, who has been, since his return to Syria, raised to the Patriarchate of his Church, having under his jurisdiction about a million of Christians in Syria and the neighbouring countries, was anxious to procure for them, in the language which they used, a better supply of the Scriptures and Elementary Books than they could then obtain. The language which these Christians use is the Carshun, that is, Arabic in the Syriac Character. Printing-Presses for this language are found nowhere but at Rome, and at St. Antonio near Tripoli in Syria. Desirous of forming a Printing Establishment, at his Convent of Santa Maria della Liberatrice on Mount Lebanon, for the more ample instruction of his flock, this dignified Ecclesiastic, with a zeal worthy of the best days, proceeded to Rome, and subsequently to Paris. Expecting, from the liberality of this country, that an extension of his Journey would not be fruitless, he proceeded to London. Nor was he

disappointed. Some Officers and Members of the British and Foreign Bible Society and the Church Missionary Society having authenticated his statements, a Committee was formed for raising and applying a subscription in furtherance of the Archbishop's objects. This subscription amounted to about 650*l.*; a considerable part of which was appropriated to the supply of Syriac and Arabic types and matrices;—Mr. Clymer, an American, the inventor of the Columbian Printing-Press, having liberally presented one of his presses to the Archbishop. The Archbishop visited Oxford; attended the Committees of the two Societies just mentioned; and, preparatory to his departure, took leave of the Contributors to the fund, at a Meeting assembled for that purpose. The statements of Lord Teignmouth, Mr. Pratt, Mr. Owen, and Mr. Professor Lee, at this Meeting, fully explain the nature and object of the Archbishop's visit: they may be found, with other details, at pp. 180—182 of the Missionary Register for 1819. It will be seen in the Appendix to this Volume, that Mr. Connor visited the Patriarch, at his Convent, in the beginning of May 1820; and it will be noticed, with regret, that the printing-press had received such injury in the voyage, that serious delay had arisen to the execution of the Patriarch's design.

It may be remarked here, that several Benevolent Societies in this country are awake to the importance of the Press, as an instrument of good, in the Mediterranean. Tracts in Italian, on the Scriptures and on the Redemption of Mankind, prepared chiefly by Dr. Naudi, have been printed by the Church Missionary Society; and others are in forwardness. The Society for promoting Christian

Knowledge has lately entered on a series of Tracts, in Greek, extracted from the Works of the Fathers, with a view to their circulation among the Members of the Greek Church. Tracts, in Modern Greek and other languages, have been printed at the charge of the Religious Tract Society. The Author will only add, on this topic, that he has ventured to suggest to the Prayer-Book and Homily Society, on the Committee's inquiry in what way they could benefit the people of the Mediterranean, that some of the Homilies of our Church might, with advantage, be prepared for circulation among them.

While, however, every effort should be made to render our presses beneficial to the Natives of the Mediterranean, there are various considerations which should lead to the encouragement of Printing Establishments among themselves.

Books intended for circulation in these parts should bear, as much as possible, a native aspect. The kind of paper and typography to which the eye is accustomed, will give more ready acceptance to Books, than when they bear, in these respects, that foreign appearance to the Native, which Books printed in England almost invariably do bear.

In the size of types, in particular, the inhabitants of the Asiatic and African Shores of the Mediterranean require assistance, which may seem to an English eye but little necessary. In those countries, that valuable organ wears fast, and is soon wearied. The Books of the Propaganda, and those of Mount Lebanon, are prudently adapted to meet this exigency. The Arabic Bible lately printed in this country was, on this account, frequently ob-

jected to: and the Arabic Testament, still more recently put into circulation by the British and Foreign Bible Society, though it will be everywhere received, yet will not supersede the necessity of printing the Scriptures, or parts of them, for the most extensive circulation, in a type of more ready and pleasant use in those countries for which the Arabic Scriptures are chiefly designed.

These remarks would seem to lead to the conclusion, that it is desirable to encourage Printing Establishments among the People of the Mediterranean. The formation of one at Malta has been long in contemplation by the Society: and no place offers, perhaps, so many advantages to an undertaking of this nature. The funds appropriated to this object could there be applied in the most efficient manner. Under a competent and vigilant superintendence, native assistance, both in editing and printing, might be made available. But the execution of this plan, on any considerable scale, will require much additional strength to the Mission. The Author has made himself acquainted, during his visit home, with many of the details of a Printing-Office; but the other objects of the Mission will preclude that attention, till he shall be joined by some Associates in Labour, which an undertaking of any extent would require.

Such an Establishment would find immediate and most useful occupation, in supplying suitable School Books. The Arts now skilfully applied to the elucidation of such books in this country, might render these publications both more intelligible and more alluring to the Native Youth. This plan would ultimately embrace the Grammars, Vocabularies,

Dictionaries, and Elementary Books, in the various languages. These Elementary Books, compiled with a skilful reference to the notions and manners of the respective people, after the model of the publications of the School-Book Societies of India, would insensibly undermine false opinions, and diffuse sound principles and useful knowledge.

A beginning, on this plan, might be made in the language of Malta itself, and for domestic purposes: and this would naturally lead a step further; for as it is evident that the Maltese is a dialect of Modern Arabic, closely allied in its construction and pronunciation to the Arabic of North Africa, it may be expected, that, in the course of its practical use, it will lead to the preparation of numerous books of elementary instruction, not for Malta only, but for the whole of the Barbary States. Keeping the eye steadily on the beginning which has been made in the Maltese, every attempt should be directed to the perfect fixing of that language. Commencing in the style of the Gospel already printed, it will perhaps be found expedient, while availing ourselves of all possible critical assistance, to proceed on the following system: — Prepare the remaining Gospels, or the Book of Genesis in Maltese — be continually collecting from Natives of North Africa, who may visit Malta, notices of the peculiarities of their dialects, with a view to preparing the Gospels, or the Book of Genesis, in their dialects, with the Arabic Character:—while these works are proceeding, let a beginning be made in books of simple Elementary Instruction; for example, in Natural History, Geography, General

History, &c. from English, French, or Italian, into Maltese; from which, the transition into Modern Arabic would not be difficult. In this way, a foundation may be laid for most extensive usefulness, by preparing a multitude of Books and Tracts, on scriptural, moral, literary, and generally-instructive subjects. For Christians, the plan might be extended: the works of their own Writers would supply Treatises or Extracts, on topics of Religion, which might be printed and circulated with great acceptance and promise.

But the abundant diffusion of the Holy Scriptures would be, ultimately, the most important occupation of an Establishment of the nature of that in contemplation. Taking it for granted, however, that such an Establishment must grow up but slowly to that maturity which may render it competent to furnish, to any great extent, the Scriptures to these shores, it would yet have the best opportunity of making its way, by means of that habit which prevails in these parts, of separating the Books of Scripture from one another. This would render detached portions, or single books of Scripture, acceptable to the people; and would furnish employment to a Printing Establishment, gradually increasing as its strength might increase.

In reference to Mahomedans, there is one Book of Scripture, which, in respect of its subject, would meet with ready acceptance among them. It had long been matter of anxious reflection with the Author, what books might be given to them, in Arabic, with a view to the most extensive circulation; and as furnishing materials for education, whenever plans for that end can be introduced.

There are various objections, on the one hand, to our circulation among them of Moral Sentences selected from the Korân; and, on the other, it is scarcely to be expected that the Christian Scriptures would be generally acceptable to them in their present state. It has occurred, therefore, to the Author, that the Book of Genesis would possess peculiar advantages for distribution, particularly among that immense body of Mahomedans, which spreads from Arabia throughout the larger northern half of Africa. Some of these advantages he will mention:—

The Book of Genesis consists, exclusively, of Patriarchal History. It is a Divine Record of the conduct and sayings of holy men of old, considered, some of them, to be Prophets by the Mahomedans themselves, and their names held universally in veneration. It is a history anterior to the two revelations of the Law and the Gospel, and makes no mention, by name, of Moses or of Jesus; so that a Mahomedan might read it, without adverting to any competition between the false revelation of his Prophet and the Mosaic and Christian Dispensations. There exists, in brief, a prejudice in favour of this Book; and this prejudice would not, upon reading it, be weakened by any rival interests.

The objection, that the Book of Genesis would not, by itself, explain the way of Salvation, may lead us to remark how large a portion of Divine Truth is contained in this Book—far more than in all the Korân; which abounds with errors, that might be corrected by the Book of Genesis alone. More especially, this Book unfolds the true origin of the sin and misery which exist in the world; and con-

tains, in the promises addressed to man after his fall, the germ of the scheme of Human Redemption. Although it does not contain the Ten Commandments, yet the substance of them, including expressly the institution of the Sabbath, is conveyed in a historical form: wherein also the holiness of God is exhibited, in the conduct of his servants, Abel, Enoch, Noah, Abraham, and others; and His indignation against sin, in the punishment of our first parents, and the judgments on murderous Cain, on the whole world in its destruction by the Flood, on Ham who dishonoured his father, on Jacob who by fraud supplanted his brother—not to mention various other instances. This Book contains, indeed, neither such copious effusions of devotion as the Psalms, nor the incomparable Universal Prayer dictated by our Divine Redeemer; yet the intercessions of Abraham for Sodom and Gomorrah, the touching supplications of his servant Eliezer, the wrestlings of Jacob with his God when pressed by the approach of Esau—all these instances teach us, in some measure, how to pray; and prove to us that earnest prayer is acceptable to God.

There is this additional circumstance, that the Book of Genesis is almost the only one likely to travel, at once, alone and extensively, in North Africa —alone, where for many years Missionaries will not, because they cannot, penetrate — extensively, by caravans; which might, perhaps, make this Book even an article of trade.

The Author stated to the Committee of the British and Foreign Bible Society the substance of these considerations with respect to the Book of Genesis;

when it was agreed that a large edition of this Book should be prepared for circulation.

A Printing Establishment, on an extensive scale, would find abundant occupation in the ways which have been pointed out; and, in due time, as religious knowledge and feeling increased, it would be called to supply larger works, adapted to this improving state of things: with portions, in succession, of that Commentary on the Holy Scriptures, which these Nations may well look for, in their respective languages, at our hands.

In the mean while, there is an employment of the Press, which will prepare the way for all the others of which we have spoken.

The diffusion of information by a Periodical Work, is a measure of great promise, and has long been in contemplation. The want, indeed, of regular communication between the different parts of these shores, may render it desirable to make every portion of such a publication complete in itself: this would seem to preclude the plan of short intervals. A Quarterly Number or Small Volume might be found the most convenient vehicle of useful information — such Volume or Number to be as complete in itself as circumstances would allow. In order to prepare the way, the publication might appear, for some time, occasionally, as opportunities might offer. Ample materials would be supplied for such a work, by the Proceedings of Religious and Benevolent Societies, now in vigorous operation in so many parts of Europe and America: these might be intermingled and enlivened with those notices of the state of man in different forms

of society, which intelligent Travellers are continually supplying. Without the slightest reference to political matters, such a Publication would be a vehicle of useful knowledge and of sound religious principles, while it would apply the stimulus of example, and rouse by the force of Christian Motives.

USE OF VERNACULAR TONGUES IN WORSHIP.

WHEN Edward the Third caused the pleadings in our Courts of Law, which had long been conducted in French, to be for ever in future conducted in English, some private interests were, doubtless, injured for a time; for no extensive change is effected without partial inconvenience: yet the utility of this measure appears now indisputable. The great body of the people, rendered thereby more moral and more happy, form a surer support and safeguard to the Throne, than they ever could have become, had they remained the prey of all those evils which accompany an unintelligible mode of administering Public Justice.

But there is another measure, involving, not principally Social Rights, but the privileges of a Community in their intercourse with their Supreme Lord and Governor—a measure which, three hundred years ago, was considered so agreeable to common sense and the plain interpretation of Scripture, that the Church of England made it the subject of one of her Articles, and the Protestant Churches have long universally adopted it—a measure, however, in the benefit of which the Roman and the Eastern Churches do not yet participate with us. This measure is the Celebration of Public Worship in a known tongue.

The Author may be permitted here to quote some remarks, which he addressed, on this subject, to the Members of the Prayer-Book and Homily Society, at their last Anniversary:—

It may seem a trite observation, to allude to the blessing which you possess, and have possessed for three hundred years, in having a Scriptural Liturgy, and this in your own language; but I have been accustomed to witness scenes which feelingly remind me how great a privilege this is. I have, within the last few years, visited the Romish, the Greek, the Coptic, and other Churches, which have their Service habitually in a language which the people do not understand. St. Paul, when giving directions for conducting the devotional feelings of the Christian Church, says, *I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue:* yet, in these Churches, they seem to have reversed their choice, and to have adopted the contrary of that which St. Paul preferred.

How painful the contrast, between the affectionate Mother, in this country, training up her child in the way that it should go, impressing its tender mind with sentiments of devotion; and the Mother teaching her child, as soon as it can read, or even before it can read, to repeat its Ave-Marias and count its beads! How different, from a Family, after the fatigues of the day, refreshing its members with the exercises of spiritual devotion, is the Family assembled to fatigue themselves with unintelligible Services, or to repeat their long breviary of Saints, and to add to each of them *Ora pro nobis!*

It is true, indeed, that there is a certain feeling of devotion cherished by many of these persons: and it is by means of this spirit of devotion, never wholly extinguished, that God is pleased to maintain a small spark of religion in that Church. But how lamentable to reflect, that it is the devotion of ignorance! When I have been at the celebration of Marriage in these Churches, I have observed, instead of the solemn and tender addresses delivered in our own Church on that

occasion, an offensive levity added to the unknown language in which the Service is there performed: and may not that kind of dissoluteness, which so much prevails on the Continent, be attributed to this, that, when persons enter upon life, they are not reminded of the solemn vows which they are taking upon them, and the conjugal virtue which they should exhibit?

I have been struck, likewise, when in some Churches abroad, with that desolation of devotion which seems to prevail. There appears no common feeling of devotion between the Priest and the people. At one end of the Church is the Officiating Minister or Priest, with his face turned from the people, repeating what they do not understand, in a voice too low to be heard. What are these people doing? I will not say they might as well be at home, for their appearance there does some good; but I may ask, Are they all praying with one heart and one mind? They seem as if every one was standing by himself, and totally destitute of that unction which accompanies a Liturgy in a known language.

In connection with this subject, it is obvious to remark the contrast between an English Church and many Foreign Churches, in respect of the Instruction which is visibly and externally conveyed. In an English Church, the eye is met by our three Grand Documents of Faith, Obedience, and Devotion—the Creed, the Ten Commandments, and the Lord's Prayer: in many of our Country Churches, striking texts of Scripture are recorded on the wall: nay, the very Church-yard speaks, though not always in the most appropriate taste, the solemn admonitions of the Most High. But what is the instruction of a Latin Church? It exhibits to the eye the Doctrine of the adoration of the Virgin and the Saints; tablets, suspended here and there, announce how many days' Indulgence

shall be granted to those who accompany the Sacrament to the dying with a lamp: and where the Ten Commandments are exhibited, it is in Latin; with the Second omitted, and the Tenth divided into two, so as to eke out the number: round the Church, the ornaments of the pillars are frequently an exhibition of the flames of Purgatory; and, in the centre, is a deplorable figure of a man or woman suffering that flame, with the inscription "*Miserere animæ miserrimi peccatoris!*" In Greek Churches, far less of inscription may be seen; but they abound in pictures: the Greeks at Zante were surprised but gratified, on seeing the English Chapel adorned at the east end with a painting of a Lamb bearing a Cross, with this text underneath, in Greek, *Behold the Lamb of God, which taketh away the sin of the World!*

The pertinacity, which has generally been exhibited, by Ecclesiastics of the Unreformed Churches, against the introduction of the Vernacular Tongues in Worship, leaves on the mind the indelible impression that some motive, not within the pale of sound judgment, prevails against the salutary innovation — some narrow and selfish feeling of fear, lest they should surrender, by enlarging the knowledge of the people, the advantage possessed by those who can see, over the blind who cannot see.

It will require, therefore, in our intercourse and correspondence with the Churches of the East, a union of vigour and prudence in pressing this measure, so indispensable to their revival. We should, with this view, exhibit to them, with an immediate bearing on present times, the extreme impolicy, and

even criminality, of persisting thus to hold Professing Christians in habitual ignorance of the words used in Public Worship.

In the depressed and dwindled state of all the Churches which groan under the Turkish Yoke, it is IMPOLITIC to have two interests—one, that of the Priests; the other that of the People: this is to weaken what is already too weak. In religion, especially in the public exercise of its rites, both ought to have but one interest: which, to be felt, must be known; and, to be known, must be expressed in language universally intelligible.

It is UNWISE, in the present day, to limit the influence of Public Worship to the superstitious and the ignorant. Knowledge of every kind—political, scientific, and literary—advances now, in France, in Spain, in Italy, in Greece; not by steps, but by rapid strides. If Religion do *not* speak intelligibly to the multitudes who throng to her sanctuary, Infidelity and Sedition will find, or make, an increasing crowd of votaries: their Temple will be, indifferently, the house, the street, the field; and, meanwhile, Christianity will be derided, the Priesthood impoverished, and the Churches abandoned.

It may be further urged, that this practice is IRRELIGIOUS; that is, that it amounts to being without religion: for a people hearing Divine Service, merely with the outward ear, in words which they do not understand, can scarcely be denominated Worshippers.

Considerations of this kind so vitally affect the existence of Christianity in the Churches of the East, that, in our corresponednce with them, the introduction of the Vernacular Tongues in Public

Worship ought to be pressed by every argument: and it deserves serious remark, that if this Christian counsel were to proceed from the Superior Authorities of our own Church, it would come with far greater probability of success, than if it appeared merely as the recommendation of private individuals; who might, perhaps, be considered, by the Dignitaries of Foreign Churches, as adverse to their eminent distinctions, and too adventurously disposed to amplify the claims of popular privilege.

The devotion, which frequently appears to accompany Worship in an unknown tongue, partakes but little, it may be feared, of that communion of the heart with God, *in spirit and in truth*, which constitutes intelligent and scriptural Worship; and is even generally connected with grievous errors, as to the objects of Worship. The Author has witnessed Services of this nature at sea, among Roman Catholics; which were, at first, very striking. About half an hour after sun-set, the Captain would assemble all the sailors, at the aft part of the ship, to prayers; he himself performing the part of Chaplain, while the crew all knelt down, and engaged in a Service which lasted half an hour. It was chiefly in Latin; but the sailors appeared perfectly instructed in repeating the words. After the Pater Noster, they went through the Rosary, or Hymn to the Virgin: the Master and the Mate performed one part, while the whole ship's company chaunted the responses in good time and tune. In this way, the tender epithets, addressed in the Rosary to the Virgin Mary, were echoed, for ten minutes, by this rough set of men, with the constant cadence of "Ora pro nobis." Then followed prayers for "this good

ship," for the merchandize on board, for the man at the helm, &c. Then a long list of Saints, whose very names most Englishmen never heard of, were invoked with an "Ora pro nobis," after this manner —"Let us say a Pater Noster and a Prayer to St. Francis, to deliver us from all misfortune." After a pause—not hurried—during which all had repeated to themselves the customary words, he named another Saint, to whom a Pater Noster and a Prayer should be said. In this way he led for about ten times—specifying different evils to be prayed against, as tempest, shipwreck, and plague; and addressing the Virgin Mary under her different titles, di Loretto, del Carmine, &c.; and also praying to the Santissimo Sacramento, meaning the real presence of Christ. What was chiefly to be observed with commendation, was the order and fervency with which the whole crew performed their parts; remaining on their knees and uncovered, all the time, though the dew was falling in abundance.

What were my thoughts while witnessing this scene? I too felt called on to pray; but how different the object of my prayers! Not the Virgin, nor the Saints; but Jesus himself, the Son of God, who invites us to come boldly to the throne of grace, and to draw near with a full assurance of faith in His intercession. To those who regard Devotion merely as a state of feeling without any reference to its object, these people may seem fully as acceptable in the sight of God as the enlightened and spiritual worshipper: but they who have laid aside all trust in themselves, and have fled for refuge to the only hope set before us in the Gospel, will mourn over the ignorance of these Devotees. How awful

the reflection, that, for centuries past, Popes and Patriarchs, Cardinals and Bishops, Priests and Monks and Nuns, Emperors and Princes, Judges and People, Philosophers and the Ignorant, have thus debased Christianity; and have *beguiled* themselves *of the reward* of enlightened and devout communion with God, *in a voluntary humility, and worshipping of Angels . . . . . and not holding the Head!*

CORRESPONDENCE

BETWEEN THE

EASTERN AND WESTERN CHURCHES.

THERE is another important measure, which has never, in any considerable degree, been adopted—Correspondence between Ecclesiastics, eminent for rank and learning, belonging to the Eastern and Western Churches.

Without intending to exclude the intercourse of Churches, through the medium of persons of humbler character, *it seems manifestly the duty of the* Higher Ecclesiastics, to conduct such correspondence; as it is likely to become, through their means, most effective.

Should any object, that Protestant Ecclesiastics, as they have no jurisdiction, nor even an acknowledged title of brotherhood, among the Communions of Rome, Greece, Armenia, Syria, Egypt, or Abyssinia, have therefore no right to institute free and friendly Correspondence with Foreign Ecclesiastics; such objectors must have forgotten, that, besides official and legally-defined duty, there is a duty of Love—that the Protestant Churches, as part of the Body of Christ, ought to sympathise with all the other Members—which sympathy cannot duly subsist, but as the result of habitual, friendly, and Christian intercourse.

Through the active correspondence which subsisted about the Sixteenth Century, Britain owes to Germany her happy emancipation from the yoke of Popery. At the commencement of the Seventeenth Century, the epistolary communications and personal intercourse, which took place between a Patriarch of Constantinople and the Divines of Western Europe, form a bright illustration of the measure now recommended; while the beginning of the Eighteenth Century exhibits a bold instance of attack upon the tyrannical power of Rome, conducted by the masculine genius of an English Metropolitan, in his correspondence with the more moderate Members of the Gallican Church, the Doctors of the Sorbonne.

The individual instances alluded to deserve more particular notice.

Cyril Lucaris, born in 1572, was successively Patriarch of Alexandria and Constantinople; to which last dignity he was raised in 1612. He is incidentally alluded to by Sandys, who saw him in Egypt, and represents him as already very well inclined toward the Protestants. Cyril had, in fact, in early life, the opportunity of travelling into Germany, where he had obtained the acquaintance of many of the most distinguished persons of the Reformed Churches; an acquaintance which he continued to cultivate, through the medium of a constant correspondence. When translated to Constantinople, he lived in great intimacy with the English and Dutch Ambassadors. To the project, which was then most assiduously pressed by the Court of Rome, and managed at Constantinople by the intrigues of the Jesuits under the strong

patronage of the French Ambassador, for the purpose of effecting a union between the Romish and Greek Churches, Cyril was a most determined opponent. His inflexible resistance to this project proved eventually the occasion of his death; for the Jesuits, having more than once succeeded with the Turkish Court to have him deposed from the Patriarchal dignity, concluded their persecution of this great and good man, by instigating the civil authority to put him to death. He was strangled, by order of the Turkish Government, in the year 1638, at the age of 66.

From the Letters of this Patriarch, published in 4to. by Aymon, it may be seen how diligently he cultivated the friendship of the Reformed Churches. Among his distinguished Correspondents, is the name of Archbishop Abbot, then Primate of all England.*

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* A brief History of Cyril was published by Dr. Smith, at the end of his Account of the Greek Church, in English; considerably enlarged, in a Latin Edition. A very different account of his Life is given by Leo Allatius, in his Treatise *de Ecclesiæ Occidentalis atque Orientalis perpetuâ Consensione.* But the insidious design and partial assertions of that Author, in reference to the general subject which he discusses—attempting, in fact, to prove what is not true—lays his account of Cyril under a just suspicion of mis-statement. By their works, however, and not by the calumnies of their opponents, our judgment must be formed of such men as Luther in the Western and Cyril in the Eastern Church. The Creed, drawn up by Cyril as declaratory of the doctrines of the Orthodox Greek Oriental Church, may be found in Hottinger's *Analecta Theologica:* Appendix to Article VIII. It is fully illustrated by quotations from the Scriptures and the Writings of the Fathers.

These are the principal Works to which the Author has had access upon this subject: but others also are cited in the Notes to Mosheim's Ecclesiastical History.

Cyril was also a very great promoter of the printing of that Modern Greek Testament (translated by Maximus), which was the

About a century after Cyril, flourished another illustrious instance of the topic which we are now considering — Correspondence with Foreign Churches,—in the person of Archbishop Wake, the first President of the Society for Promoting Christian Knowledge. The Protestant Missions in the East Indies were fostered, in their infancy, by his friendly care. He maintained also an extensive Correspondence with Protestants on the Continent of Europe. But that which has excited peculiar interest in the Ecclesiastical History of his time, is his bold attempt to induce the Gallican Church to emancipate herself entirely from the dominion of the Church of Rome. A full account of his Correspondence on this subject is given by the English Editor of Mosheim's Ecclesiastical History, in the Sixth Volume of that work: from which it appears, that the project of the Archbishop was by himself considered to be so far a State-Affair, that he was restrained from prosecuting it to the extent of his wishes, by the anticipation of a want of support on the part of the respective Courts. His most learned Correspondent in France, also, Doctor Du Pin, died soon after their intercourse by Letter had led to the developement, in a certain degree, of their sentiments*. From this Cor-

basis of the Modern Greek Version printed at Halle, and subsequently by the British and Foreign Bible Society. (See Le Long's Bibliotheca Sacra, Volume II. of Part II. Sect. 2. Article 4.)

* It is remarkable that so learned a man as Dr. Du Pin should have been ignorant of the Homilies of the Church of England. This circumstance suggests the doubt, how far the Liturgy, Articles, and Homilies of our Church have been fairly exhibited to Foreign Churches. Even in the Greek Version of our Prayer Book, our Articles do not appear.

respondence, therefore, nothing satisfactory appears to have been concluded.

Had these two eminent Ecclesiastics, the Patriarch Cyril and Archbishop Wake, so distinguished for their exalted rank, great learning, and enlarged views, been cotemporaries, the result of their Correspondence could not, we are ready to imagine, have failed to be beneficial, in the highest degree, to the spiritual interests of the Universal Church. But such remarkable coincidences are not frequently seen. Every individual example, however, of high public spirit, and zeal for the defence and propagation of the Gospel, is encouraging: as such instances never occur unaccompanied by some visible benefit; while the secret blessing which attends them, may perhaps be far greater in amount than our weak faith ever dares to estimate.

The recent visit of the Syrian Patriarch Giarve to this country, already mentioned, will lead, it may be hoped, to more frequent intercourse between Eastern and Western Christians. That visit has been the means of diffusing information respecting the Syrian Church, and of awakening an interest in its concerns not felt before. It may be seen from the proceedings on that occasion, that it was the intention of the Committee* then formed, not only to fulfil the immediate wishes of the Patriarch, in supplying the means of forming a Printing Establishment for the benefit of his flock; but to promote, as opportunities might offer, the intellectual and moral improvement of Syria.

The model of friendly visitation, given by a

* Missionary Register for 1819, pp. 133, 134.

Master's hand in the Epistle to the Colossians (Ch. iv vv. 7, 8.) comprises, in brief, the two principal objects of such intercourse. *All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord: whom I have sent unto you for the same purpose; that he might know your estate, and comfort your hearts.* Affectionate INQUIRIES and COMMUNICATIONS, concerning one another's estate, seem to be the two points which should engage different Churches in their correspondence.

Were the Ecclesiastics of the United Church to make friendly INQUIRY, either by Letter, or through British Chaplains resident abroad, or Representatives of a Missionary Society, or Clergymen occasionally on their foreign travels, concerning the numbers, condition, and prospects of Christians in the Oriental Churches, they would soon receive, in reply, such an account, as would move their hearts to commiseration and zeal. They would, by such inquiries, excite an expectation; and indeed they would, to a certain degree, stand pledged to do something for their fellow-Christians. When the Author was at Smyrna, in the year 1819, he was informed, by the Greek Bishop, that he had recently received a Letter from our country, making inquiries concerning the state of the Greek Church, and more particularly of the Seven Churches of Asia Minor, whereof Smyrna is one. This laudable and interesting inquiry came from a private individual in Scotland.

The object, however, of St. Paul, in sending a faithful fellow-servant to the Church at Colosse, was not simply inquiry and sympathy. This Christian

Ambassador was charged also with a COMMUNICATION of the state of the Apostle's affairs.

There is something very emphatical in the expression, ALL *my state shall Tychicus declare unto you.* A full account of the labours, success, sufferings, and patient faith of the Apostle, could not fail to animate, comfort, and direct the hearts of any Church, to which his faithful fellow-servant should bear so interesting a communication.

Were a Clergyman, charged by the highest Ecclesiastical Authorities of our Church, to visit the Dignitaries of the Greek Church; and were he to relate to them in detail the proceedings of our Church, and of our Benevolent Institutions—the plans by which we act at home, and the result of our operations in India, in Africa, in the Islands of the most distant Oceans; he would give such an impulse to their feelings, and such a new direction to their efforts, as would not fail to bring down a blessing upon the Church which thus received our communications. Our example would be felt by them, both as encouragement and counsel.

How many persons, willing to act, have remained inert, because no man shewed them how to combine, and to what point to direct their efforts! In some cases, to present persons in such a situation with a set of Rules for a Society, has been to form the Society: nothing then remained, but to support the Institution so simply framed.

Is it then because the Church of England has not seen a sufficiently specific object for treaty with the distant Oriental Churches, that she has not authoritatively sent forth her Ministers, to inquire concerning their affairs, and to communicate to them all

our state? Does she regard such a general embassage as a vague speculation, too adventurous for a dignified body to embark in? Or has she not faith to believe, and judgment to discern, that a Mission, thus commencing with friendly inquiry, and proceeding to useful communications, must, if conducted in a right spirit, lead on to practical results incalculably extensive, and such as must redound in the highest degree to the glory of Christ? (2 Cor. viii. 23.)

To a mind sincerely interested for the revival of the Christian Churches of the Levant, it needs no more than to offer these two propositions:—Without obtaining their friendship, we can scarcely expect to do any good to the Christian Natives of those lands: And, they, without some friendly aid from us, can scarcely be expected to re-assume that Christian Character, which once shone among their predecessors. Necessity, duty, pity, love, all plead for offices of Christian Intercourse—not casual, but constant—not merely from benevolent individuals, but under the sanction of rank, and with the combined energies of learning and piety.

Concluding Remarks and Suggestions.

CHARACTERISTICS OF A MISSION TO THE MEDITERRANEAN.

1. The first circumstance to be particularly noticed in this Mission, is, the WIDE EXTENT OF COUNTRY, TO WHICH IMMEDIATE ACCESS IS AFFORDED.

Taking into our view the Black Sea and the Arabian Gulf, to both of which the Mediterranean naturally leads, we shall find these three seas surrounded by a line of coast, which, if drawn out in length, would encircle more than half the Globe. All the territory adjacent to this boundary line is solid continent, extending to the distance of thousands of miles. From the greater part of these countries, Malta is distant not more than from five to fifteen days' sail. If we except the tract of Lybian Desert, which lies between Egypt and Tripoli, all this circumjacent mass of ground is well peopled. Add to this view, the multitude of the islands which adorn the surface of this wide expanse of waters, and the highly-improved state of navigation in those parts. In the centre of all these advantageous scenes, Malta offers a secure asylum, and an immense scope, for the conduct and labours of a Christian Mission.

Here the Missionary, duly accredited from the Parent Country, may, in an Institution formed for that purpose, be initiated in his arduous duties, and specially equipped for service. Hence he may go

forth to emulate the primitive travels and labours of the Apostolic Age. Hither he may at proper intervals return, to refresh his health and spirits; accompanied, probably, by some of the Natives, whom he shall have selected as most apt to imbibe the spirit, and carry forward the various purposes of his holy enterprise.

2. There is a further circumstance, peculiarly advantageous to a Mission in the Mediterranean; namely, THE STATE OF LANGUAGES. These, with the exception of Turkish, Modern Arabic, Maltese, and Albanian, are well fixed, and have many books written in them. To all of them, a Scholar well grounded in Hebrew, Greek, and Latin, will find immediate and easy access. This, among many other circumstances, is one which seems to authorise a direct claim on the services of those who have enjoyed the benefit of a complete University Education.

3. Another point to be remarked, relative to the extensive sphere of which Malta is the centre, is THE GREAT DIVERSITY OF NATIONAL CIRCUMSTANCES AND CHARACTER.

Without attempting to graduate the various shades of difference observable in the countries surrounding the Mediterranean, we may remark generally of those to the North and to the South of it, that, though separated by so short a distance, they present exceedingly remote extremes of civilised and uncivilised life.

If we define a civilised state of society to be that, in which the stability of the governing Powers and the well-being and happiness of the governed are best promoted and maintained, what a contrast does

history exhibit, during many centuries up to the present day, between Europe and Africa!—the one, a collection of nations, which, with varying degrees of pre-eminence, have given laws to a large portion of the Globe, over which they seem to have been continually acquiring a more extended, rather than a decreasing, rule!—the other, a mass of unorganized or ill-organized tribes and people and provinces; ignorant of the laws of nations; of internal government most irregular, violent, and changeable; and, from time immemorial, indulging, to unlimited extent, a practice beyond all others the most hostile to civilised life—Traffic in Human Beings!

A difference of character is the necessary consequence of such circumstances. Secure intercourse, good faith, friendly manners, intelligent and open minds, are not the growth of uncultivated soil. Barbarous nations have, indeed, sometimes exhibited, at a first interview, or during a transient intercourse, a gentleness which has excited surprise; but this virtue is not their habitual social character. The very terms, of Civil and Savage Life, carry with them a moral signification.

From civilised nations, the Philanthropist may expect, where no rival interests impede his claims, to receive countenance and assistance. Barbarous countries have nothing to contribute: to them we look as objects, not as instruments, of benevolence.

In the religious plans of Missionary Societies, it is to be apprehended, however, that cordial co-operation will not soon be had from those more cultivated nations to the North of the Mediterranean, who differ from us in several material Articles of Faith. How far or how successfully they may oppose, is questionable.

The consideration of this leads to the subject of the next section: but the possibility of such opposition may serve to remind us, how doubly difficult this sphere of labour may prove, in which the *vis inertiæ* of uncivilized countries, on the one hand, hangs like a dead weight upon our hopes; and, on the other, the unfriendly reserve, or even resistance, of more cultivated persons may, for a time, cripple or thwart our exertions.

4. The VARIETY OF RELIGIOUS CREEDS, AND THE SENTIMENTS AND FEELINGS OF THE VARIOUS PROFESSORS OF THOSE CREEDS, constitute a character of peculiar interest and importance in the Mediterranean Mission.

Heathen Countries there are none, immediately adjacent to the Mediterranean.

In this neighbourhood, however, the Jew beholds what was the native land of his ancestors. This people, scattered in large numbers round the Mediterranean, still turn, with melancholy yet affectionate feelings, toward the spot denominated, by all, The Holy City.

Here Christianity exhibits, like a many-coloured vest, all the various Forms of Faith and Worship, into which those who bear her name have rent their sacred profession. The Latin, the Greek, the Armenian, the Nestorian, the Copt, all display their respective Doctrines and Ritual.

And, in this ample circuit, Mahomedanism, having rushed to almost instantaneous conquest, has usurped double the inheritance of all the rest together. Everywhere, moreover, in this portion of her reign, traditional Commentary has added to the delusions of the Korân.

What are the sentiments and feelings of the various professors of these different Religions, is a consideration, to Missionaries, of the greatest moment.

Ignorance characterizes a vast proportion of them —ignorance resulting, mainly, either from THEIR indifference to the search after Divine Truth, or from our indifference and torpor in making known to them the pure faith which we enjoy.

Hence it arises, that, to many of the less-instructed Christian Communities, as the Armenians, Copts, and others, we in England are scarcely known as Christians; or are known, at the best, under the ignominious title of Heretics, and Schismatics, and the Excommunicated.

With respect to the Jews, the veil rests on their hearts unto this day. In their Law they believe perfection to exist; and see not that it is but the guide to that only perfect Teacher, to whom we desire to conduct them, would they but advance one step out of their spiritual darkness.

On the part of the Mahomedans and of the Roman Catholics—which latter, having compassed sea and land, have made and still retain proselytes to their Papal Supremacy from every Christian Community and Nation, Abyssinia excepted—we remark, in substance, the same spirit of intolerance, common to both; the use of the sword, or of absolute earthly authority, subduing foes, or compelling converts; spurning free discussion, warring against private judgment, and sequestering the inalienable rights of conscience.

From this awful state of things has sprung up, in later times, that malignant fiend, Infidelity; which,

after having shaken the northern half of Europe, seems, with unspent force, to be meditating some dire convulsion of the remainder. Not even are Mahomedan Countries exempt from the penetrating influence of scepticism. Weary of every yoke, legitimate or tyrannous, there are not a few who have wrought up their passions for any desperate turn; and would lay violent hands, indifferently, on Superstition and Imposture, or on all the holy hopes and charities of the Christian Revelation.

Such is the aspect, in a religious view, of the multitudes around the Mediterranean; from stern Bigotry and sterner Infidelity, down to feeble Superstition and reptile Indifference. No other portion of the Globe presents, in an equally comprehensive page, so many of the largest questions which can exercise the mind of a Christian Philosopher. Here we may study, for the most part, in the very country that gave them birth, Judaism, Popery, the Corruptions of oppressed Christian Churches, Mahomedanism, Infidelity. And HE must be well established, who can rise from contemplating such a scene, with faith unshaken. Well read in the Scriptures and in Theology must HE be, who—viewing the numerous discrepancies of men, all right in their own eyes—can yet reject the infidel notion "That Opinion is nothing," and answer with confidence that question *What is Truth?* Well versed must HE be in the knowledge of his own heart, and deeply imbued with heavenly grace, who shall discern in these accumulated forms of human depravity and of the power of the Evil One, evidence for God, though it be against Man. Such must the Missionary be, who shall be *thoroughly-furnished* unto all

the labours of this field — an established, well-grounded, experimental Christian; able also to instruct, guide, and comfort others, in the midst of so many perplexing and affecting scenes.

5. The NEAR APPROXIMATION OF CERTAIN ERRORS TO THE TRUTH, must be noticed.

The character of this sphere of labour will perhaps be yet further illustrated, by observing one or two peculiar features in the Measures to be adopted, for the revival and extension of pure Christianity in these countries.

It is a peculiarity of our Measures with regard to Professing Christians, and to a considerable degree with regard to Jews and Mahomedans, that they tend to dislodge certain Errors which lie very near to Truth.

To undermine false opinions while introducing the true, is no peculiarity of the Mediterranean Mission: it is common to those which have to deal with the most degrading forms of Idolatry and Polytheism. But where the false approaches near to the true, either being a corruption of the true or in some particular respect falling short of it, a peculiar nicety of distinction is requisite to demonstrate —so far as human argument can carry demonstration to the perverse heart of man—the injury done by such deviation to the essential character of Divine Truth.

Let this be illustrated in the case of the doctrine of Mediation between God and Man. This is a point firmly held by all Christians. But it will be difficult to persuade those who have long been accustomed to call upon the Saints and the Virgin Mary, that, by this kind of subordinate Mediation,

they disparage the sufficiency of the Mediation of Christ; so much the more difficult, inasmuch as they profess to admit that Mediation.

To give a still wider illustration:—The doctrine of the Unity of God is held by Jews and Mahomedans, as well as by Christians; but under a different sense. To destroy the perilous error, on this point, of Jews and Mahomedans, is to us no easy task: part of what they believe is, in words, the truth; although with a limitation and restriction, fatal to the admission of the Christian Revelation.

This peculiarity, however, is the more apparent in the instance of Christians who have been *corrupted from the simplicity that is in Christ.* In encountering their errors, and endeavouring to loosen the hold which corrupt opinions or usages have upon their minds, there is always a danger of undoing too much, and of shaking those truths which ought to remain. There is a risk, lest, while their less-informed judgment apprehends not with sufficient distinctness the difference between the false and the true, a readiness for change and levity of temper should lead them, either to outrun the convictions of the mind, or even to trifle with the restraints of conscience. These are distinctions, which it is requisite for a labourer in the Mediterranean to bear in mind: as his influence increases, many will meet and apparently fall in with his views; but those of them, who shall have outrun their judgment, he will find to be but half converts; while those who shall have outstepped conscience, he may consider as half-tending to Infidelity.

Happily, however, it is not the first or the principal work of the Missionary, to undo error. His

business is not to pull down the old house to its foundation, before he begins to build a new one. To declare Truth, and to do good in the spirit of love, is always his grand work: and if such be his life, Error, Guilt, and Opposition will gradually retire.

6. How peculiarly this should be his aim in the Mediterranean, will appear, from considering a further characteristic of this Mission, in the RELIGIOUS PREPOSSESSIONS OF A GREAT BODY OF THE PEOPLE.

To present, therefore, and to recur to substantial and acknowledged truths, is a point of much wisdom, in our intercourse with the various scenes of the Mediterranean.

A Christian, of clear views and sound discretion, has not to declare—although, when duty calls, he must not disavow—that he is a Member of the Protestant Church of England. With Professing Christians, it were better to recur to our common first-principles. There is no Denomination of Professing Christians round the Mediterranean, which would not find some of their tenets or their usages expressly impugned or condemned in the Liturgy, Articles, and Homilies of our Church. To conduct our intercourse, by obtruding even those Creeds or Forms which WE most cordially approve, would be far from pacific. To the newly-converted Christian Negroes of the West of Africa, we may, without the slightest offence, and with the greatest benefit, give our Prayer-Book: they are our spiritual children—docile, guileless, and untainted with the inveterate disease, *odium theologicum*. But, with those who claim to have interpreted Scripture

better than ourselves, let us quit awhile the Comment, for the Text: and, whenever we exhibit our Formularies as a pattern and model of a Reformed, or, to speak in a more catholic spirit, of a pure Christian Church,—let us first be well assured, that we are treating with those who have candidly studied, from Scripture, the genuine nature of Christianity.

The peculiar excellence of the principle of the British and Foreign Bible Society is, in this view, most evident. The more it is canvassed, the more will its operations appear to be a safe, proper, and integral part of the labours of the Church of Christ.

And whenever the Church Missionary Society shall prepare—as it may, with the blessing of God, at some future day—a Commentary on the Holy Scriptures, adapted for general use in the Mediterranean, how important will it be that such a work should be found free from all pernicious taint of human names and controversies!—that, while no error is admitted, no sin spared, such a work should stand close, compact, and congenial to the very sense and spirit of the Bible—and that it may take for its motto, *We are not as many, which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ.* (2 Cor. ii. 17.)

7. It is a general principle of Missions—which, emanating from a few, direct their benevolent designs to the good of incalculable multitudes—to act by communicating impulse. This consideration points out how requisite it is, to note the character of the Mediterranean Sphere; in which, as

comprehending a LARGER PROPORTION OF CULTIVATED MIND than any other Missionary Station, there is so much the greater aptitude to receive and to transmit impulse.

A principal and leading question of this Mission appears to be, "How the Ancient and Depressed Churches of the Levant may be excited to join with us, in the work of evangelizing the Heathen, the Mahomedans, and the Jews adjacent to them*."

Had a more limited object been proposed—such as the advancement of any individual Church, or the union of any particular portion of Professing Christians with ourselves,—the restricted dimensions of such a design might have led the mind to adopt principles and measures of a less simple and catholic nature: but when it is proposed to seek the spiritual enlightening and revival of our Fellow-Christians; and, together with so large a scheme, to endeavour, through and with them, to effect that solemn duty, the conversion of myriads of the enemies of the Cross of Christ; so vast a project requires, for its basis, large views and liberal measures. Nor can we expect that an impulse of a generous, extensive, and friendly nature should ever vibrate throughout this heterogeneous and discordant mass, unless it first originate, under the influences of the Holy Spirit, with men heartily devoted to the glory of God, and willing to *become all things to all men, if by any means they may save some.*

8. The remaining peculiarity to be noticed, relates to the CIRCUMSTANCES UNDER WHICH WE

* Vid. Sermon preached before the Society in 1821, p. 18.

OURSELVES ARE BEHELD, BY THE VARIOUS NATIONS AND TRIBES THAT SURROUND THE MEDITERRANEAN.

It is remarkable—and every Missionary from our Church must feel the peculiarity—how destitute we are of those external advantages, which contribute to the advancement of a good cause among mankind. The influence of visible Authority, whether Civil or Ecclesiastical, is powerfully felt, in recommending every object which is known to enjoy such patronage: indifference is thereby roused to attention—hostility is awed—friendship and co-operation are conciliated. Such influence cannot, indeed, make converts: another, and a higher power than that of Man, is needed for this result, as well under the most favourable outward circumstances, as under the most unfavourable. But, comparing the countries adjacent to the Mediterranean with the Missionary Station of Sierra Leone, where the power and countenance of the Civil Authority befriend Christianity—or with our Indian Empire, where strong Civil Power and a full Representation of the constituent Functions of our Episcopal Church combine to promote and propagate the Faith—it must appear, that a Missionary, taking his departure from Malta for any of the surrounding shores, enters on scenes most unpropitious to his benevolent purpose; and with force, to human eyes, most inadequate to its accomplishment.

Should the Missionary commence his work on Mahomedan Territory, he has passed a boundary beyond which no earthly power is present to afford him competent protection from intolerance. His first convert—nay possibly himself also—must fall a

victim to the law of the Mussulman, must die, for professing *that only Name given under Heaven by which we must be saved.*

Why is this? Is it owing to the apathy of the Ecclesiastics of Christendom, or to their want of influence with the Ruling Powers of Christian Europe, or to the feebleness of these Powers in demanding their terms, that Treaty and Negociation have not obtained a recognition, in this point, of the Rights of Conscience?—have never honoured Christianity so far, as to remove the Font of Baptism some few paces further from the threatening edge of the Scimitar? Or is it, that this great, and arduous, and necessary work must be effected by the persuasions of the Missionary, conducting the minds and hearts of Mahomedans to a complete moral revolution? Be it so! This is the conclusion at which we willingly arrive. To no other instrument but Christian Persuasion can we put our hand; but, in doing this, Missionaries in Turkey, in Syria, and in North Africa, and those who in England support such Missions, must seek a primitive spirit; must enter on their duties *in weakness, and in fear, and in much trembling;* and be strong in faith, believing that this work shall be effected, *not by power, nor by might, but by the Spirit of the Lord of Hosts.*

In our approach to the Christian Churches adjacent to the Mediterranean, a similar principle, of obtaining influence by kindness and persuasion, becomes our circumstances. The United Church of this country neither possesses nor assumes any Ecclesiastical Jurisdiction or Authority in those regions: she impugns not the rank and the validity

of the different functions exercised by the Bishops, Priests, and Deacons in those Churches: the corruptions of their Faith, the abuses of their Discipline, the superstitions of their Worship, vest us with no prerogative over them. Viewing many of their errors as substantially those which were charged by St. Paul on the Galatians, by which they seem to have been *removed from the Grace of Christ unto another Gospel*—a perverted Gospel! (Gal. i. 6, 7); yet it is not for us, either in expediency or of right, to rebuke, to censure, and to denounce with that authority which came with propriety from the Apostolic Founder and Father of that Church. Still less would the Prelacy of our Church think of assuming the lordly measures of Rome; who obtrudes, in the character of Supreme on Earth, her Bishops and Patriarchs where she deems fit; and can equip, at pleasure, a complete Ecclesiastical Establishment for the most distant portion of the Globe. Destitute, therefore, of all pretension or power, beyond that of Christian Love, it is in this spirit alone that we can go forth to these Churches; cordially assuring them, in our conversations and by our measures, that, while we perceive their errors and their depression, we sincerely feel for their welfare.

How difficult, and yet how peculiarly requisite in the Mediterranean Sphere, is the attainment of this temper! How, in our approaches to the Church of Rome, which has so long viewed us with the eye of an implacable foe, shall we learn the divine art of overcoming evil with good? How, in correspondence with the depressed Churches of the Levant, may the Dignitaries of the Western Churches

accost, rank for rank, those whose humbled circumstances and injured spirits seem to place them so far below the level of their eminent and sacred function; divested, as they appear to our view, of that erect and independent spirit, that purity of manners and good faith, which flourish more favourably, where piety and liberal knowledge, civil liberty and secure competency, combine to form the character? It is not possible to contemplate this striking contrast between a devout and independent English Bishop, and one in the East who governs perhaps an equally extensive Diocese and yet crouches for his bread, without perceiving that more than common meekness and urbanity are needed to raise such deep depression. The remembrance of who made us to differ, and who once sustained THEM at a height of Christian Character not inferior to ours, must be habitual to the labourers in the Mediterranean Mission, filling them with *kindness and humbleness of mind.*

NEW STATIONS SUGGESTED.

1. GIBRALTAR.

HERE British Protection would be fully enjoyed by a British Subject. In the small, but closely compacted population of this little spot, a Missionary would find a large variety of national and religious character. In addition to the English, he could have daily opportunities of seeing Spaniards, and the natives of the other adjacent Roman-Catholic Countries; besides a continually-moving population of Jews, and of the Moors of North Africa. The frequent passage of ships, communicating between various parts of the world and the Mediterranean, would render the opportunities of correspondence very numerous.

The languages to be learned would be Spanish and Arabic; as inquiry, both by letter and by personal visits, concerning the state of Spain to the North and Morocco to the South, would be a primary occupation. Occasions of profitable Christian Intercourse with Professing Christians might be enjoyed, in addition to communion of that nature with the English, by a Missionary who should have acquired fluency sufficient to conduct, once or twice

a week, a kind of public Family-Prayers, in Spanish; when the Scriptures might be read and explained, together with Prayer, for the benefit of those persons, either resident in Gibraltar or visiting the place, who might otherwise not enjoy such means of religious edification. Here also should be kept a constant supply of the Scriptures, in various languages; and also of the Publications of the Society for the Conversion of the Jews. An ulterior object should be, preparation for co-operating in some general plan of Education in North Africa.

The prospect of success in Spain must depend greatly on the freedom allowed to religious opinion.

With respect to Barbary, the operation of measures cannot but be slow. It is, however, a consideration of the greatest weight, that, if something of the kind proposed be not attempted, nothing can possibly be effected; and the benefit of so central a situation as Gibraltar will seem, in a religious point of view, to be entirely thrown away.

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2. IONIAN ISLANDS.

British Protection is here likewise enjoyed; and the toleration of all religions is established by the Constitution of these States. In the year 1819, the Ionian Bible Society was formed at Corfu; and this has been followed by similar Societies in the other Islands. The patronage given by the highest Authorities to the distribution of the Scriptures, is a most auspicious circumstance.

From the security enjoyed in these Islands, and from the plans of Education introducing into them, there is every probability that they may become, in time, a focus of Modern Greek Literature. In respect of their geographical position, they are adjacent to an extensive line of coast, bordering Turkey in Europe; and offer, therefore, facilities for benevolent operation upon the Albanians and the Greeks of the Continent; and, in some degree, upon the Turks themselves.

The language of chief importance would be Modern Greek, to be written and spoken familiarly. Albanian, and perhaps some other modern dialects of the Sclavonian, which are beginning to be cultivated, would also claim attention. It might be practicable, and would be highly desirable, to have, once or twice in the week, open family-parties for the Reading of the Scriptures and Prayer, in Modern Greek. Versions of the Scriptures, such as have been projected at Constantinople, might, some of them, in part, be most advantageously executed here: and the circulation of these Versions, and of approved Religious Tracts, would be an important part of the labours at this Station. Generally, wherever opportunities might arise of assisting various plans of usefulness, especially of directing the rising generation in efforts to benefit their countrymen, these occasions should be assiduously cultivated.

Considering the zeal with which the Greeks have, in recent times, promoted the improvement of their countrymen, and the degree of maturity which their plans have in some instances attained, the hope may confidently be cherished, that the labours at

this Station would be productive of abundant and steadily-increasing benefit.

3. CONSTANTINOPLE.

Personal Protection by the Ambassador is the privilege of a British Subject here: but as this is not enjoyed by the Natives, to whom a Missionary directs his efforts, he must not expect to find, in his various proceedings, a corresponding freedom, on their part, of sentiment or action; but must press his measures with a tender regard to their situation. Allowance being made for this circumstance, (which prevails more or less in every part of the Mediterranean, wherever British Protection is not dominant,) this Station will offer the great advantage of intercourse and correspondence, with persons of an immense variety of nations, tongues, and religious persuasions. More especially in reference to Christianity, it is the head-quarters of the Oriental Greek Church, which has long possessed a higher degree of influence than any of the other three Greek Patriarchates, or any of the other Oriental Churches. In reference to Mahomedanism, this is the head-quarters of the Traditional Sect, which (as opposed to the Sect of Ali, prevalent in Persia) may be regarded as the more intolerant upholder of the Religion of Mahomet. Here, therefore, might that Mystery of Iniquity be more exactly studied.

The languages necessary, would be Greek and Turkish; and it would be well to add a knowledge

of Armenian and Persian. A very principal engagement at this Station would be, ably to conduct Correspondence on all subjects relative to the promotion of pure religion, with all the surrounding countries — with Odessa, the Crimea, Astrachan, Trebisond, Smyrna, Salonicha, the Greek and Ionian Islands, Aleppo, Egypt, and generally with all places of importance in the East. Similar to this employment, would be that of frequent Conversations with principal Ecclesiastics; and, as opportunities may in course of time offer, with the more learned Mussulmans: these conferences, wisely conducted, and afterward carefully committed to writing, would prove of the greatest utility; both in bringing the Natives of those countries acquainted with what is good in these our Western Churches and Societies, and in directing us in all our measures for their benefit. Versions of the Scriptures, and Translations of approved Tracts, would be objects constantly in progress. The Reading of the Scriptures and Prayer with such of the Natives as might be willing to unite in these religious duties, should, with due prudence, be ever aimed at; as being the most appropriate exercise of the Ministerial Office, and most essentially conducive to the maintenance of those pious habits and dispositions, which might otherwise, in such a situation, be impaired.

What has been already observed, under the head of the Ionian Islands, concerning the zeal for learning among the Greeks, may generally apply to this Station. The important undertakings, also, set on foot by Dr. Pinkerton, during his visit to this capital, in 1819, tended greatly to enlarge and animate the

expectations of the Christian World. It is true, indeed, that these undertakings have, during the present troubles, been arrested in their progress; and the prospect, as it regards the interests of Christianity, appears dark and unpromising: but all adverse events will, doubtless, prove, in the end, auxiliary to the advancement of the Kingdom of our Lord. *Distress of nations, with perplexity,* has often been the Divine method of discipline, under which the inhabitants of the world have learned righteousness; and, in proportion as the suffering Churches connected with Constantinople shall rise in their Christian character, from them we may expect, ultimately, to derive effective Missionaries for the interior of Asia, for Arabia, Abyssinia, and the Northern Parts of Africa.

The residence, at Constantinople, of the Rev Henry Leeves on the part of the British and Foreign Bible Society, and of the Rev. James Connor on that of the Church Missionary Society, sufficiently prove the advantage with which this Station may be resumed, whenever circumstances shall be more favourable.

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4. SMYRNA, AND THE GREEK ISLANDS.

The advantages of this Station would be very similar to those mentioned under Constantinople. At Smyrna, the number of Franks is, however, considerably greater. Here, at present, is the largest British Factory in the Levant. In the Greek Islands there would be, during the summer months, easy,

rapid, and safe intercourse with numerous Christians; among many of whom there is a considerable attention to Learning.

The occupations at this Station would be similar and auxiliary to those at Constantinople. The distribution of the Scriptures and of Tracts, in particular, would furnish much employment to an active man.

The success of a Mission to these parts would depend on very much the same circumstances, as those alluded to under the head of Constantinople; as this whole tract of country constitutes a part of that Patriarchate.

5. ALEPPO.

For Asia Minor, to the north and north-west; for Mesopotamia, to the south-east; and for Damascus, to the south; Aleppo, in respect of its population, and its central position, is a very important Station. A British Consul resides here; but the Factory, which, in the time of Maundrell and subsequently, was so considerable, has been removed, within these fifty years, to Smyrna.

6. BEIROUT.

This place is favourably situated for the Island of Cyprus; and for the Druses, and the numerous Christians in the whole extent of Mount Lebanon. The Druses, like the Albanians, appear in a character half Christian and half Mahomedan. There

are English Vice-Consuls at Beirout, Cyprus, and Tripoli. The friendly disposition of the Syrian Patriarch, Giarve, whose Convent is in this neighbourhood, is a favourable circumstance.—There is considerable commerce at Beirout; and at the town of Tripoli, which is not far distant.

7. JERUSALEM.

The Holy City should be ever kept in view: and, may be found expedient to establish a Station there, or in its immediate vicinity, visits, such as those of Mr. Burckhardt, Mr. Connor, and Mr. Parsons (the asociate of Mr. Fisk, two Missionaries from the American Board of Missions), should be made to this ever-interesting spot. At Jaffa, there is a British Vice-Consul; but Beirout, and its vicinity, might afford more advantages, as a residence, till Jerusalem itself should become a Station.

In reference to these three Stations—Aleppo, Beirout, and Jerusalem—it may be remarked, that it is a circumstance peculiarly advantageous for a Mission to Syria and the Holy Land, that many useful Works are already prepared, by the Romish Missionaries of the Propaganda, in the Vernacular Language, Arabic; and especially that the Holy Scriptures are well translated into that tongue. The British and Foreign Bible Society has just printed the Arabic New Testament, in an approved Version; and the whole Bible, of the same Version, is rapidly proceeding toward completion.

The engagements of these three Stations would be as follows:—

Language, principally Arabic; but add Greek and Turkish: some acquaintance also with Armenian and Abyssinian might prove very advantageous. The circulation of the Scriptures, especially among the annually-arriving Pilgrims, and reading them frequently with the Christians, would furnish interesting occupation to the Missionary. As these countries were the birth-place of nearly all Scripture History, and were the consecrated residence of our Blessed Lord while on earth, here, perhaps, a pure and simple Oriental taste might best be acquired by a man who should give his attention to the preparation of Religious Tracts in a style similar to that of Scripture. From this excellence the Romish Missionaries wandered very far, when, instead of furnishing simple and original works, they translated the technical forms of Thomas Aquinas into Arabia. A small 4to. volume, of this subtle and unedifying description, is one of the books printed at the Convent of Mar Hanna Souère; and others, of their editing, are characterized by a similar quaintness. They are, in fact, importations from the West.

In these Stations, attention to the condition and opinions of the Jews would be an important occupation; and so would conversations with the Mahomedans, Pilgrims to and from Mecca.

The success which attended the Romish Missionaries in their endeavours to settle in Syria, evidence of which exists in their numerous Convents throughout every part of this region, should be an encouragement to Protestants; who, acting on a

less confined principle, and promoting to the utmost the knowledge of pure Christianity through the medium of the Holy Scriptures abundantly distributed, might expect a still greater blessing from Him, who has declared—*My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* (Isaiah lv. 11.)

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8. GAÏRO.

The advantages of this Station would be considerable. The protection of the British Consul-General would be efficient. From Alexandria there is much commerce with Malta, and various ports of Europe. There is, also, by way of the Red Sea, constant commerce with the East Indies, though principally in the hands of Mahomedans. In Cäïro, there is a large and mingled population, from many parts of Africa. There is easy intercourse, by the Nile, with Upper Egypt. The language, Arabic, is already well cultivated, as has been before noticed. Egypt, moreover, as a Station, derives importance from its connexion with Abyssinia; this being the most advantageous line of communication with that country, so difficult of approach.

The occupations of a Missionary would here be very similar to those mentioned under the head of Syria. This Station might, likewise, be peculiarly adapted for attempting some plan of Education for North Africa. The languages of uncivilized Tribes might here be attempted; particularly that spoken in Nubia, and known by the generic name of Barabra.

There is good hope that the Scriptures would be well received by the Coptic Christians. These might also occasionally visit Malta, and derive much benefit from friendly and enlightened intercourse with Christians there.

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9. ABYSSINIA.

The nature and difficulties of a Mission to this country have been so fully developed, in a preceding part of this Volume, that it is unnecessary to dwell on this topic; further than to observe, that, as this Station is, geographically, somewhat out of the circuit of the Mediterranean, it is also, in its other circumstances, such as to require very peculiar qualifications, and a very decided bent and choice of the judgment, in those who would promote the welfare of the Abyssinian Church.

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10. BARBARY STATES.

In the principal cities of these States—Tripoli, Tunis, Algiers, and Tangier—a British Subject will enjoy the protection of a British Consul. Tripoli has, at present, the advantage of being in the line of Research, prosecuted by the English explorers of North Africa and the Interior; the Bashaw of this Regency possessing influence throughout the Province of Fezzan, and having manifested the most friendly regard toward the English. Tunis, the capital of the Regency of that name, has the ad-

vantage of being exceedingly populous: and there is from this Regency a very considerable traffic with the southern countries of Europe. Neither Algiers nor Morocco appears to present such favourable circumstances for travel, research, study, or generally-useful labours.

A Missionary, residing for some time in any one of these Regencies of North Africa, or occasionally visiting them all, might find, no doubt, ample employment; yet it is difficult, at present, to point out the precise line of his engagements. The language in which he must perfect himself would be Modern Arabic; in the attainment of which a twelvemonth's residence in Malta, with the means of studying and conversing in Maltese now afforded, would prove, together with a knowledge of classical Arabic, of great advantage to him. It would be important to ascertain the dialects of the Tribes in the Interior, with a view to Scriptural Translations. The circulation of such portions of the Scriptures as may be not unacceptable to Mahomedans; and the frequent reading, wherever practicable, of the Divine Word, in company with those who are willing to hear; are measures of the very first importance. One of the objects noticed under the heads of both Gibraltar and Caïro, should here be kept constantly in view—the introduction of some general plan of Education for North Africa.

There is one Class of Men, to whom direct access from the Mediterranean cannot well be obtained, but through the States of Barbary. There are no Heathen Nations or Tribes bordering on this Sea. In Europe there are none; nor are they found on the Western part of the Continent of Asia. It is to

the regions lying beyond the wide Deserts of North Africa that we must look for Heathen Tribes. From the Sources of the Nile to the Mouth of the Senegal, and in the regions south of that line, Paganism, either mingled with Mahomedanism, or in its simplest and rudest forms, is to be found.

The exertions of the Missionaries in the Western and Southern parts of Africa, together with the commencing labours of the British and Foreign Bible Society in Abyssinia, excite the hope, that, from three quarters of this Continent, the rays of Divine Light will gradually penetrate to the centre of this Empire of Darkness. It is a question of great importance, how far the above-mentioned plans may be met by aid direct from Malta.

In order to convey the blessings of Christian Knowledge to the northern parts of Heathen Africa, Missionaries must actually go thither. Arduous at all times, but especially in the present unexplored state of those regions, must such an undertaking be: but less than this must not be contemplated as an ultimate object. Africa, it is true, may in some measure be explored through the medium of Natives themselves; although, till such time as they shall have imbibed Christian Principles, their reports will often be subject to suspicion, and generally no better than the idle tales of men uninterested in religious projects: yet, as subordinate instruments, the Natives will have their use: without them, indeed, it would not be possible to advance. But, till Christian Missionaries shall have actually penetrated beyond the latitude of the Great Desert, or shall have, at least, distributed the Holy Scriptures in the vernacular languages of those regions, we can

scarcely consider a commencement to have been made on behalf of the northern part of Pagan Africa.

Feeling how far removed from such an undertaking we in Malta are, yet holding the purpose fixed before our view, we naturally, in the contemplation of our plans, fall back upon the Regencies of Tripoli, Tunis, Algiers, and Morocco, as a kind of rear-ground: here we should propose to fix our first position. We must consequently take into our calculation, that it is not merely from these spots, as geographical Stations, but with the concurrence and through the co-operation of the Inhabitants of these Regencies, that we must expect to promote the cause of Christianity in the Interior of Africa. The conversion of these Northern states is implied, as antecedent, and instrumental to the prosecution of Christian Efforts among their Southern Pagan Neighbours.

Actual residence in the Regencies of North Africa seems to be an essential part of such plans Without attempting minutely to delineate future measures, which must necessarily be formed upon Researches yet to be made, it may briefly be remarked, that such measures must be far more extensively laid out, than any which should be proportioned merely to the scanty hopes, which the existing state of things in North Africa might inspire.

It is impossible to quit this subject, without casting a lingering look on those happier days, which once shone upon this portion of the Globe. It was not always thus with Africa! Viewing the first ages of Christianity, and even a few ages further back,

we must be struck with the singularity of the contrast. Should we survey the History of Egypt, we see Alexandria—once the Serampore of the Authors of the Septuagint—becoming afterwards the seat of the College of St. Mark. To the South of Nubia, we behold Abyssinia—a country scarcely known to Profane Classic History*—peculiarly endeared to the records of Primitive Christianity. Again returning to the Lybian Desert, we are reminded, where the Bedouin now pitches his tent amid the ruins of Cyrene, of those honoured strangers at Jerusalem, who witnessed the first effusion of the Spirit upon the Church of Christ. (Acts ii. 10.) Hence if, at one glance, we trace the whole of North Africa, we shall find the Gospel flourishing, in the Third Century, to a surprising extent—reaching over a space of more than 2360 miles in longitude, and a variable distance of from 200 to 500 miles in latitude.—"There were," says Bingham, "in this compass, in St. Austin's time, about 466 Bishoprics..... which might, one with another, be reckoned to contain each of them threescore or fourscore towns and villages†." There was, in truth, a time when, so far as that Continent was known, we might almost have denominated it CHRISTIAN AFRICA!

And the time will come, when utterance shall be given to those words, in a still more emphatical and comprehensive sense. The weighty question of an

* The Ancients classed Ethiopians under the generic term of Indians. It is to Abyssinia that Virgil must be considered as alluding, in his Georgics, when he says, speaking of the Nile—

"Usque coloratos Nilus devexus ad Indos."

† Bingham's Antiquities of the Christian Church. Book IX. Chap. 2. Sect. 5.

Apostle carries with it its own convincing and consolatory answer—*Why should it be thought a thing impossible with you that God should raise the dead?* True, both in the natural and in the moral world, is the declaration—*With God all things are possible!* But since, in raising nations to spiritual life, He is pleased generally to work by means, we must add to expectations which may not despond, labours that never faint. We must give to Africa all that is comprehended in the Apostolic language—*the work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.* (1 Thess. i. 3.)

ADVANTAGES OF MALTA.

In the midst of these Stations, Malta seems naturally to stand, as the common Centre of Co-operation and Correspondence.

The climate of this Island is, for the greater part of the year, extremely fine; and during summer, though hot, yet it is very far from unhealthy. British Protection is here fully enjoyed, together with a degree of comfort seldom to be attained in foreign countries; rendering it a peculiarly eligible residence for a Missionary Family.

The appropriate employments of those who are permanently (and, in some degree, of those who may be occasionally) fixed in the Island, would be —to conduct an extensive Correspondence with all the surrounding countries, and especially with all Missionaries and Bible-Society Agents, as well as with England—the general direction of the Press —the preparing, revising, or completing of Translations, either Scriptural or of Tracts—the conducting of some Publication, in different languages, communicating useful intelligence to the surrounding countries—in some instances, the Education of such as may be willing to avail themselves of the opportunities afforded—and, generally, such habits of Social Worship and Scriptural Exposition, as may be requisite to preserve the spiritual life of the Mission, and may have a peculiar reference to the

preparing of Commentaries on various parts of the Bible in different languages.

This Station would offer some especial advantages to those who should be entering on ulterior Missionary Plans in the Mediterranean. Possessing an intermediate character, between that of the Home which they leave and the more distant Station to which they may intend to proceed, a residence of some months in the society of the Missionaries established here would materially serve to familiarize their feelings to new scenes, and new modes of living, thinking, and acting. Such gradual introduction would operate most beneficially — and, generally speaking, not without a necessity for such a process —to season their tempers, to mould their habits, and to clear their judgments. In the mean time, languages, necessary to be learned, might be acquired, or their study commenced, here: in particular, the advantages for acquiring the practice of colloquial Arabic, the dialect of North Africa, are such, that a residence for a considerable time, with a view to this and the other purposes above mentioned, is strongly to be recommended.

The Labourers who should have been engaged at remoter Stations in the Levant, might have occasion, either for their health or for the more advantageous prosecution of some parts of their work, to visit Malta. Here they may digest their Journals, and furnish further materials of "Christian Researches" —a title which, it may be hoped, will become, in time, as familiar as that of "Voyages and Travels." Here they might complete the translation, or printing, of what had been set in train by them, in their foreign travels or sojourning. Hither they

might occasionally bring the Youth of other countries, for the acquisition of useful knowledge; or might be accompanied by Ecclesiastics from other Churches, whose pious intercourse with the Missionaries in Malta would tend to augment the wisdom and strength of our Christian Operations.

And thus, in various ways, this celebrated Island, entrusted to our Country as a portion of that mass of power which Divine Providence has committed to her to be exercised for the benefit of mankind, might be rendered the means of supplying to these shores, not only the blessings of this life, but the higher and more-enduring blessings of that which is to come.

REQUISITE QUALIFICATIONS OF CHRISTIAN LABOURERS.

In considering what are the Qualifications of Christian Labourers requisite for any Missionary Station, but more especially for the sphere of the Mediterranean, it will be necessary to take into our calculation, both RELIGIOUS CHARACTER and NATURAL ENDOWMENTS.

There is, indeed, no comparison between these two kinds of qualifications, in respect of either their intrinsic value or of their actual influence in the affairs of a Mission: for, with enlightened and enlarged Piety, a man, whose Natural and Acquired Qualifications are limited, will nevertheless be more likely to do good, than one highly gifted in all external respects, but defective in respect of Piety.

The object of those who aspire to be employed in the great work of evangelizing the nations of the earth; and of those also to whom the choice, appointment, and direction of such Labourers are committed; should be, to present to their minds, as far as possible, the Perfect Character of a Missionary. Infirmity and defect are so mingled with all our efforts, that we shall never err, in raising high the standard of our desires, our endeavours, and our prayers.

Such a model would be one, who, acting on the most sublime principles of love to God and Man,

should bring also to his work all those natural and acquired qualifications which are, humanly speaking, best adapted to ensure success.

Before we enter into detail, it may be proper to note, that in no mere man do these sacred and natural endowments appear to have ever been presented in so bright a combination, as in the character of the great Apostle St. Paul; whose history and writings will furnish daily matter of profitable study, from the beginning to the end of a Missionary Course.

And with reverence we may remark, that the Divine Mediator Himself, who *received not the Spirit by measure*, was specially endued with qualifications by the Holy Ghost for the fulfilment of His great office; in the exercise of which, He exhibits to our view the supreme model of all gifts and graces. (Luke iv. 18—22.)

1. We shall first consider that prime qualification, PIETY—such Piety as is founded on just views—enlightened and enlarged—and deeply personal.

The simplest and best summary of a pious temper and conversation is that given by Christ himself:—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself.* (Mark xii. 30, 31.)

Love to God springs from a knowledge and feeling of His love to man, as revealed in the grand work of Redemption. *We love him, because he first loved us.* This implies a sense of the infinite compassions of our offended Creator toward His sinful creatures; a personal participation in the benefits of the death

of Christ; and that turning of the heart toward our reconciled Father, which, but for His love, we never could have felt. Restored to His favour, and by his Holy Spirit renewed in His image, we have fellowship with Him, through the atonement and mediation of our Saviour Christ. The compassionate purpose of the Father, the voluntary sufferings and the unceasing intercession of the Mediator, the influence of the Holy Ghost, and the gifts which He imparts—all these conspire to kindle and cherish the fervent flame of affection in the soul of the Christian. His views and feelings accord with the language of St. John:—*God is love; and he, that dwelleth in love, dwelleth in God, and God in him.* (1 John iv. 16.)

The Second Commandment is like unto the first:—*Thou shalt love thy neighbour as thyself.* This temper is not that, which men commonly regard as the love of our fellow-creatures. The highest refinement of natural affection, as illustrated in congenial friendships, or the tender ties of the conjugal state, falls short of Christian Philanthropy. It needs the sanctifying influence of a superior principle to raise it to a higher standard: and where this principle dwells, it not only perfects what to our natural perceptions appears amiable and honourable in social attachments and domestic love; but it extends, augments, impels, and elevates the feelings of benevolence, so that they shed forth their willing tribute to all who are partakers of our nature; to all for whom, in the emphatic words of St. Paul—ever soaring to the highest principles of feeling and action—CHRIST DIED! *I am a debtor*, says the same Apostle, *both to the Greek and to the Barbarian; both to the wise and to the unwise.* This debt, which

should be felt with peculiar and abiding force by every Missionary, is contracted by our having been *bought with a price.* That love, which led our Lord to descend on earth as the Saviour of Men, we never can requite: but, for His sake and to His glory, to love others, whether they be friendly or opposed to us, as He loved us while we were yet enemies—this is to Him the most acceptable expression of our gratitude; while the want of it will brand all our professions of love to Him with hypocrisy; and low and defective measures of this grace will bring disquiet into our own souls, and our very sincerity into question.

Owe no man any thing, but to love one another, is our noble obligation: and, in owning this principle, and its high constraining motive, the Love of God himself, so far is the Christian removed from that which our great Poet has described as the temper of the Leader of Revolt in Heaven, acknowledging, with a murmur of disgust—

> The debt immense of endless gratitude!
> So wearisome, still paying, still to pay!—

—that he would cheerfully give, as freely as he has received. *Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.* (1 John iii. 16.).

It were easy to add to this brief notice of the character of true Piety, a detailed exposition of the various Christian Graces and Duties, in which a Missionary has need continually to be exercising himself. Such are Faith and Hope; Zeal and Patience; Watchfulness unto Prayer; and a meek, humble and reverent Dependence on the Holy

Spirit, for constant supplies of grace, supporting and invigorating the Divine Life in his soul. But it is obvious to remark—and this is the proper place for the observation—that this Piety, considered in itself, is no more than what is possessed by countless numbers of devout and eminent Christians; who have nevertheless not only not occupied the post of a Missionary, but never entertained a thought of occupying it.

It remains, therefore, to notice a peculiar quality of that Piety, which prompts to Missionary Efforts —efforts which, if circumstances favour, carry the man to scenes of labour in distant lands; or which, if circumstances retain him at home, yet apply their energies to the promotion of this Cause, in the widest circle which he is capable of influencing. The quality of this Piety is, that it be of an enlightened and enlarged nature.

Should it be thought, that, by insisting on this point, we are arrogating to the Missionary Character what does not exclusively belong to it, we would disclaim such presumption. All who are conversant with the mighty undertakings of the present day, know well, that, for the most part, they originate in persons who never quitted their own country, and are conducted by such persons. But these Labourers are, in heart, Missionaries; and, in their toil, they exceed many who bear that designation and office. All that we maintain, therefore, is, that the work of Missions, whether in their project or in their execution, requires that the Piety of the Conductors be of an enlarged and enlightened description. Do the responsibilities of domestic duties expand the heart, which might otherwise be wrapped

up in selfish regards? Does engagement in social and civil life enlarge the character of the good Father of a family, to that of a useful Citizen and a sincere Patriot? Growing knowledge, experience, and Christian feeling, will carry forward the heart still further—to those duties which we owe *unto all men:* and it is utterly inconceivable, that a man should be a well-appointed Missionary, who has not embraced, in one large and consistent view, all the relative obligations of domestic, social, patriotic, and universal love.

The process of feeling, with regard to the work of Missions, may vary in different persons; but the parts of it will be substantially the same. The following delineation may, perhaps, be considered as no unfaithful developement of the expanding sentiments of a true Missionary.

Such a man perceives it to be the peculiar excellence of the scheme of Redemption by Christ, that it is suited to the necessities of all mankind: it is *worthy of all acceptation.* No state of human existence, either in this life or in the eternal world, could be happy, had not Christ Jesus come into the world to save sinners. By Redemption, the most degraded may be raised, refined, ennobled, and finally glorified. The true Missionary is touched, therefore, with a feeling for the wretched condition of those who are unacquainted with the only real source of happiness—the sole remedy for inevitable misery. All the superficial colourings of man's history in this world, considered as rich or poor, polished or rude, civilized or barbarous—all these are eclipsed, in his view, by that transcendent light, *the excellency of the knowledge of Christ Jesus our Lord;* or merged in

his contemplation of the dark and wretched state of those, to whom the work of the Redeemer is unknown.

—He rests not in speculations on the secret decrees of God, with regard to those who do not enjoy the bright beams of Revelation: but he pities their disconsolate feelings; for he finds them represented in Scripture as *having no hope:* (Eph. ii. 12.) and this he is conscious was his own state, till Christ was formed in him, the hope of glory.

—His eye is ever, as it were, going to and fro upon the face of the nations; and he is utterly appalled, when, meditating on all that he has seen and heard and read, he reflects that so immense a proportion of his fellow-creatures is sunk, like one vast mass, in Ignorance, and Guilt, and Misery.

—His mind searches in modern times for a devout Cornelius—for some of those, who, in every nation, may possibly exist, *fearing God and working righteousness*—feeling their way after God, if haply they may find him, by the feeble light even of those traditionary rays of Divine Truth which may flicker round them. But these he has to count by units; or rather, in the difficulty of finding such men, is driven to cherish the hope that they may somewhere be found.

—His pity bestirs itself to activity. Mere emotion is transient: oftentimes the pang of compassion is soothed by the flattering unction of self-complacency; and the eye, sated with weeping at a sight of woe, turns the more eagerly to smile with the gay, leaving the heart gradually to harden, and shunning the incitements to sensibility. But the Christian Labourer rises to the strong and vigorous grace of Active Pity. He seeks to know the misery of man,

that he may apply the remedy. He advances further and further into this wretched world. He is like a humane and judicious Physician, conversant with others' pain—feeling for them—but so far practised in the controul of his feelings, as not to allow them to embarrass his necessary duties. Thus does he aim at imitating that high character of his Blessed Master, the Physician of Souls; who, in respect of his deep sensibility, was emphatically *a man of sorrows, and acquainted with grief*—but whose compassions were embodied in active and serviceable life; while he went about doing good, healing all manner of infirmities, and preaching the Kingdom of God.

—Contemplating the true state of the world, the Christian Labourer, who dedicates himself to the benefit of Heathen Lands, as his especial destination, is impelled to this choice by a deep conviction, that the efforts of the Church of God are BEYOND ALL MEASURE DISPROPORTIONATELY SMALL, in behalf of the benighted parts of the earth. The proof of this fact, numerically stated, is sufficient to convince a reasoner: to the feelings, another evidence, not less cogent, of a moral nature, is presented—in the sentiment, so frequently uttered when Missionary Efforts are recommended, that there is a great deal of good which needs doing at home.

—An enlightened view of sound Christian Policy supports him in the opinion, that a Missionary, who conscientiously and ably performs his duties abroad, confers, very frequently, a greater benefit on his Countrymen, and on his Church, than he would be able to do were he fixed at home:—for his communications to his own native land, tend to raise the

standard of benevolent feeling: they bind nation to nation, in the bonds of Christian Amity: they challenge, nay, they irresistibly compel reflecting men to view the solemn obligations and the genuine character of the SACRED OFFICE: they display, in the most instructive and touching manner, the powerful workings of Divine Grace on simple and unsophisticated minds: they are the means of rousing multitudes to seek their own Salvation, and of guiding them through the difficulties and sorrows of their way: they tell, more amply than could be learned from any domestic scenes, what is the vital energy, and what the true scope of Christianity—kindling our hopes and stimulating our efforts, by the prospect of that blessed period, when we shall speak, not of Christian Nations, but of a Christian World. All this the soul of an enlightened Missionary embraces—not with a spirit of vain-glory, but with a secret and consolatory assurance, that the Foreign Labourer, who faithfully executes the work of his master, is, at the same time, one of the best friends of his own countrymen.

But we return to the subject of the Personal Piety of the Missionary. It is this alone which can truly elevate and dignify all his enlarged views—holding them to their proper motive, the glory of his God and Saviour. It is this alone which can consecrate all his natural and acquired Qualifications, hereafter to be noticed — counteracting, in their exercise, the secret leaven of the infirmities of nature, and investing them with a character of holiness. On this topic, therefore, some concluding remarks may be made with advantage.

(1) Personal Piety implies *habitual Conscientiousness and Fidelity toward God.*

All that we contemplate concerning faith, hope, and charity; our most enlightened views, and fervent feelings—all must be overruled by this master-question, Is the heart right with God? This is the secret, resting between every individual and his Great Sovereign, which will render so awful the Judgment of the Last Day. To be clear in this matter is, therefore, infinitely important to every soul of man. To this question, the true Missionary constantly recurs. His work is always multifarious; and frequently harassing and laborious: he, therefore, strives the more earnestly, not to lose self-recollection. Oh, how secure is Missionary Work in the hands of that man, whose sense of responsibility brings him daily, in meditation, self-examination, and prayer, to make up and present the accounts of his Stewardship to his Heavenly Master!—who, not without due respect for his earthly superiors, yet is ever rising and resting in that thought, *He, that judgeth me, is the Lord!* (1 Cor. iv. 1—4.)

(2) Personal Piety implies *a feeling of Supreme Enjoyment in the Service of God.*

There are, to a Missionary, many sources of lawful pleasure, in the occupations of his sphere. In some cases, literary studies connected with the Translation of the Scriptures, or research into the state of interesting countries—in other cases, the feeling of his influence over men, in promoting their temporal or spiritual welfare—and, in general, the activity and fulness of his engagements, a certain measure of success, and the approbation of his employers at home—all these are circumstances of sincere gratification to an ardent spirit.

These, however, constitute a very partial view of

his state of life. Besides the spiritual conflicts by which the inner man is harassed, how many a perplexing and almost distracting circumstance, arising from the very nature of his work, forces him to his very last resource of hope and consolation! Then, how great his privilege, to find that resource not fail, but prove abundant in peace and holy joy! When uncertainty concerning his plans tries his faith and zeal with a lingering suspense—when the torpor of all around tempts him proudly to think, that the endowments which in England might have acquired to him distinction, and have advanced his secular interests, are no better than thrown away upon a mass of beings who cannot appreciate his motives or his worth—when long-protracted want of success inclines him to doubt the sure triumph of that Holy Cause, which his heart in calmer moments espoused—when solitude and sickness drain the cheerfulness of the animal spirits, and nervous sensibility prompts the repining thought, "I die alone!"—when liberty or life is threatened, and the weak heart might almost be seduced to prevaricate, or even apostatise—at seasons like these, which belong especially to the Missionary Warfare, and will arise still more frequently as we advance further into the inhospitable recesses of the Unconverted World, Man needs, not merely the conviction of his judgment that he is in the right, but the comforting and the refreshing of his exhausted spirit: he needs then to feel, that the gracious influences of the Holy Ghost, which have been given to him from above, are indeed within him *a well of water, springing up unto everlasting life.*

Yet this peaceful assurance is hardly to be expected at such seasons; unless, in more prosperous

circumstances, the heart has always sought its supreme enjoyment in communion with God, and in His service.

Personal Piety, therefore, such as this—the indwelling of the Holy Spirit—appears to be the high mark of a Missionary's calling: it is the perfecting of his equipment: it is an inner coat-of-armour, which the enemy cannot pierce, or even touch. Without this, advancing to contend with the Prince of this World, the Missionary goes near—nearer by far than others—to be *of all men most miserable.* With it, he will be borne through and out of the conflict, *more than conqueror, through Him that loved us!*

2. In reference to the NATURAL ENDOWMENTS of a Missionary, having been in some degree conversant with the actual wants of the Mediterranean, the Author has been led to reflect on the talents, education, and temper best suited to Labourers in that sphere. These he will state, though not under the idea that any individual exists, or ever will be found, who will comprise in himself all the qualifications about to be specified. *Having gifts differing according to the grace that is given to us,* no one, either of the Missionaries actually engaged, or of those desirous to be engaged in this exalted work, will ever, we earnestly pray, be led *to think of himself more highly than he ought to think.* The sober feelings of a tender conscience and an humble spirit, combined with the opinion and counsel of those Superiors in the Society, who allot him his station and work, will suffice to keep each truly humble Labourer in his proper place, under a full persuasion that he is doing the greatest service to God and his

fellow-creatures in that situation. Should he perceive, that others consider him as qualified for a very subordinate post, he will enter on it with cheerfulness, and labour to the utmost of his power, *as unto the Lord;* or should he apprehend, from his own feelings and the remarks of others, that ten talents have been committed unto him, he will only feel his responsibility increased; and, after he has laboured, by the grace of God, to do all that is commanded him, will join with all true Ministers of Christ, in saying, *We are unprofitable servants!*

But that this arduous work may not fail for want of well-qualified Labourers, it may be expedient to notice, more particularly, the disposition, endowments, and character requisite, in a greater or less degree, in those who shall engage in this work.

(1) A *Spirit of Enterprise*, under the governance of Christian Principles, is a necessary disposition.

This, considered as a natural temper of mind, is the impelling cause, which bears thousands of our countrymen through the horrors of war and the perils of the deep. They go—and their friends wish them, either a lucrative speculation, an honourable promotion, or a gallant exit.

Something of this temper, duly controlled and directed, seems necessary to form the Missionary Character. The Christian Church may reasonably require, that Missionaries should be not less willing, at least, to bear hardship, change, uncertainty, and privation, and not less punctual to the point of duty, than those of the Naval and Military Professions: for is not their's a Cause which merits precedence before every other profession, even those to which a magnanimous Nation cheerfully devotes its tens of

thousands of lives, and its most vigorous physical and mental resources?

But look now to the temper of the Christian Church. Does it emulate, can it bear a moment's comparison with, that ardent glow which impels a British fleet or army of heroes? It is in the Spirit of Enterprise, most especially, that the Church of Christ appears defective.

No allusion is here intended to the mass of our population; in which, from the higher ranks downward, multitudes are found, who, at the first hint of a Missionary Project, especially where it is attended with great sacrifices, count it fanaticism, folly, and madness. The remark is designed to fall more personally on those who profess to feel a sincere interest in the Missionary Work.

How many of these hear at Public Meetings, or read in the periodical publications of various Societies, that Labourers are greatly needed for this honourable toil—the station and the nature of the service are described—the case is fairly established: yet it never enters into their minds, that they ought to go forth—or their brother—or their child—or their friend!

Others, it may be, hear, and half resolve—then shrink; perhaps through love of ease, distrust of their own judgment, want of counsel, or dread of responsibility.

Yet neither should any one be pronounced defective in natural zeal, merely because he does not undertake this work, when others think that he ought to do so: he may feel himself most conscientiously restrained, by circumstances known only to himself; and, when relieved from that restraint, may

manifest satisfactorily that he is not destitute of true spirit. Frequently such characters prove most honourable and useful in the end.

How needful it is that this energy should be of a mature and genuine kind, is evident, from reflecting, that, should the want of it discover itself in a timid, wavering, or retreating spirit, after the Labourer has entered on his post, it must, unless prevailed against by the re-animating grace of God, lamentably cramp his exertions, and painfully distress the feelings both of himself, and of those under whom he acts.

Let this spirit, therefore, in its true character, be distinguished from that impetuous, sanguine, and presumptuous temper, which sometimes impels a man to undertake a business, before either a case is fully made out, or his own fitness sufficiently ascertained. A mere taste for travelling, and for the excitement arising from novel and surprising scenes, may occasionally be mistaken for an enterprising spirit; although, generally, this may be detected by the appearance of great predilection for particular parts of the whole Missionary Work, or aversion from laborious and self-denying duties.

But where the constraining Love of Christ has been engrafted on a frame, constitutionally full of zealous affections; where nature prompts, but under the due controul of self-knowledge, meekness, and *the wisdom that is from above;* there, one of the prime Missionary Qualifications may be considered to exist.

(2) A further qualification, peculiarly expedient in this sphere, is, that *Inventive Talent*, by which the

mind, contemplating remote consequences, discovers the intermediate steps which lead to such results.

Some persons content themselves with doing precisely what they are set to do, and no more. This temper of mind, so far as it reaches, is an invaluable requisite, in all who serve in the work of Missions; for the success of which, subordination and diligence are indispensable virtues: nor can the most brilliant genius exempt the Christian Labourer from the duty of exercising them. Labour is his lot, and his designation. *In all labour there is profit: but the talk of the lips*—and, we may add, the mere excursions of the Imagination— *tend only to penury*. This would manifest a feverish spirit—inapt for practical uses—ever sketching possible schemes; overlooking, at the same time, daily duties, or reluctantly toiling through them, as a kind of dull monotonous drudgery.

Yet there are also men of another description; who, while they do, with their might, whatsoever their hand findeth to do, yet give their inward spirit liberty to stretch a distant flight. Their heart responds to the chord which our great Poet touched—

> Man is a being holding large discourse,
> Looking before and after—

and, while devoted piety holds him to that precept, *not slothful in business*, nature almost anticipates the following clause, *fervent in spirit*. The mental, as well as the physical powers, aspire to high enterprise.

Where all the departments of labour are ready arranged, the practical man of limited views is

competent to almost every part of public service. But in some parts of the work of the Mediterranean Mission, a mind excursive, reflecting, and inventive, is greatly needed. Where the relations of society are peculiar, and the combination of various moral principles complicated, to effect some salutary changes requires a large as well as sober calculation of causes and effects. It is no easy matter, for example, to discover, or conduct to their proper end, that series of measures by which the blessings of civil order, useful knowledge, and genuine piety, shall be made to shine from Malta, (it may be,) as a radiating point, upon the benighted regions of North Africa.

(3) The two qualifications already mentioned seem naturally to introduce to our view the third requisite of the Missionary—*Sound Judgment;* or the talent and habit of forming a wise opinion, on all that relates to himself, to men, and to measures.

With respect to himself, a sound judgment is requisite, to keep in due subordination the fervour of feeling and the eagerness of fancy. A warm climate and an immense variety of grand subjects are calculated to excite and draw out, not only all the reflective, but all the feeling powers of man. When these, sufficiently embodied and exercised to merit the designation of those two qualifications which have been already specified, advance to active plans, they bear the spirits onward with an impetuosity which needs a steady rein. The first maxim of discretion must bear upon ourselves: *Keep thine heart with all diligence*—without which it will soon escape the confines of common sense.

In reference to other men, with whom we desire

to act, or who may be desirous of acting with us, the law of Christianity is a law of love; and requires us to use candour in judging, and kindness in treating with our fellow-creatures. Yet both the example and the precepts of Him, who *knew what was in man*, and who warned his Disciples to *beware of men*, teach us to put a difference between man and man; combining, herein, the wisdom of the serpent with the simplicity of the dove.

With respect to measures, the Excursive Mind having surveyed many POSSIBLE plans, the Judgment is required to select such as may be most practicable and expedient. And it is of moment to remark, how many plans the mind may thus be called on to REJECT. The inventive faculty is not to be trusted: constitutional temper, educational antipathies or partialities, and local circumstances, all combine their influence in multiplying—too often also in misshaping—our projects. A cool, perhaps a rather stern judgment is requisite, in a sphere where plans are likely to arise in such number, as rather to embarrass a fervid imagination: and this is the more requisite, since innumerable consequences must result from an impulse powerfully given, where many minds are susceptible of that impulse. Of what incalculable importance, therefore, is it, that this impulse be given in a right direction!

This invaluable gift of Heaven, a Sound Judgment, is matured only by long experience, and by the counsel of the wise. Those who possess or cultivate not this gift, but put forth on the strength of a natural zeal and lively talent, will meet with failures; for which, if they themselves repent not, others may find occasion to repent for them: but it

is most probable that disappointments will abate their inclination for adventure. But where habits of discretion have been early ingrafted on a disposition studious of men, and manners, and opinions, combined with a sentiment of deference to the experience of the wise and aged, occasional errors, acknowledged and regretted as such, render judgment more sound in its perceptions and more vigorous in its exercise.

(4) A *Talent for Conversation* is one of the most desirable qualifications for the Mediterranean Mission.

Few, at present, are the opportunities of speaking to the hearts and consciences of men, in this portion of the Globe, otherwise than in the course of free and confidential conversation. In the Christian Churches throughout Roman-Catholic and Turkish Countries, and still more in the Mosques of the Mahomedans and the Synagogues of the Jews, a Missionary finds no place for him to speak from. Should he attempt, in a very public manner, in the open air, to draw multitudes together to hear the Word of God, he must expect, either not to succeed, or not to be long tolerated.

It is in the habit of friendly intercourse, therefore, that the Missionary must seek to draw out the hearts of men toward his holy work and doctrine. By open and gentle manners, he must first win their confidence and affection; and must aim, stedfastly yet prudently, at pouring in fresh knowledge and conviction of the truth, according as he finds them able to bear it. Skill, in discerning the state of their opinions and feelings; sympathy, binding his heart to theirs, and thus raising them to the same height

of spiritual hopes and enjoyments with himself; a social spirit, rendering their intercourse natural, sincere, and easy—these are the talents of mind and habits of life peculiarly to be desired in such a sphere.

Perhaps nothing will better illustrate this topic, than to observe the contrast drawn by our Lord, between John the Baptist and himself. The spirit of the forerunner of our Lord would be too austere and repulsive for the present uses of the Mediterranean. The retired, contemplative temper of the Ascetic is found sufficiently in the languid repose of many a Christian Monastery; and the rigours of the Baptist's abstinence and hardships in the desert are equalled, if not exceeded, by the voluntary or imposed penances alike of Mahomedans and Oriental Christians. The genius of the Christian Dispensation, and the peculiar circumstances of the Mediterranean, seem, however, to require a more gracious and benevolent address: and, of this, the whole tenor of our Saviour's life and discourses is a perfect model. He entered, for a holy purpose, into all companies, and was accessible to all characters. *He opened his mouth with wisdom, and in his lips was the law of kindness.* With what acceptance would such a benign, disinterested, and devout spirit meet, at the present day, in the Countries of the East! We mean not to imply, that Truth, from the lips of holy men, would not now, as formerly, provoke the enmity of sinful hearts: the offence of the Cross is not yet ceased; neither is the Servant to expect, that, in this respect, he shall be above his Lord. But thus much is evident—that where the ordinary opportunities of public address are

wanting, no substitute for this advantage can be found comparable to a ready conversational talent: and it is reasonable to believe, that, in the cultivation and use of this talent, a Missionary, restrained by unavoidable circumstances from the public exercise of the Ministry, would find the affections of men not less warmly engaged toward him in his comparatively transient visits to detached companies, than they would have been by labours in the great Congregation; and that he would receive a blessing from Heaven, in the work of converting and edifying souls, as certainly as if men thronged to hang upon his lips in one of the largest Churches of Christendom.

It may serve, however, as an encouragement to persons who may be disheartened by the idea that they do not possess a natural gift for conversation, to be assured that this dormant and unsuspected talent has frequently been drawn forth by the operation of a zealous desire to do good to those with whom we may converse. Where this high Christian principle presses on the heart, it constrains even a man of reserved temper to speak openly: a sense of duty prevails over the infirmity of nature; while habit gradually strengthens the operation of principle, and diminishes the embarrassment arising from timid feelings. So great is the efficacy of a high and constant sense of Duty!

Nor should this circumstance be overlooked—that the humbling and even distressing emotions, felt by a person who forces himself to the conscientious discharge of this duty, may be sanctified, both to his own benefit by preserving him in a lowly frame of mind, and to the peculiar advantage of

others, who perceive and sympathise with his infirmity, and receive perhaps a more divine unction from his imperfect and trembling utterance: while, on the contrary, a bold and brilliant character, of fluent speech and easy address, may suffer from a peculiar temptation to vanity, or self-complacency; to which if he be found yielding, the great Enemy may seize the occasion of counteracting all that is plausibly said by him, and apparently, by his hearers, most cordially approved.

Whether, however, the exercise of this indispensable branch of Missionary Labour proceed from natural talent combined with Christian principle; or from high Christian principle, drawing forth, or almost creating the ability to converse; it will readily be admitted to be one of the most valuable qualifications, to be able to speak a word in due season.

Conversation need not often be lengthened, or amusing: it is chiefly requisite that the company with whom a Christian mingles should perceive in him the mind awake, the benevolent and social affections kindled, and the purpose bent upon promoting their benefit.

The Kingdom of Heaven is like unto a householder, which bringeth out of his treasure things new and old. This therefore must be a solemn inquiry, in the engaging of any one who is to labour in that Kingdom, what store of matter he possesses, what talent for accumulating more, and what ability to dispense from his sacred treasure to other persons.

(5) A competent degree of *Learning* is requisite in a Missionary in the Mediterranean.

It has been already observed, that a knowledge

of Hebrew, Greek, and Latin will serve as an introduction to nearly all the languages spoken around the Mediterranean. An acquaintance with these tongues must, however, be accompanied with an aptitude for acquiring and speaking languages.

To this department of Learning we may add, as a very necessary acquirement, the knowledge of the Historical Events, Customs, and Relations of the various Countries surrounding these Seas: but, more especially, the Missionary must be well versed in their Religious Opinions, and the origin, nature, and tendency of their various Errors, Heresies, and Schisms. He must be acquainted with the arguments which they use, and those which he himself ought to use; so as *to be ready to give an answer to every man, that asketh him a reason of the hope that is in him.* This he will do, with the more ease to himself and the less offence to his opponents, in proportion as he is thoroughly skilled in the various subjects of controversy: for from his knowing, beforehand, by what species of sophistry the attempt is made to support error, he will see whither the controversialist is tending, and be able to withdraw both himself and his opponent from the heat of passionate debate: while a novice, ignorant of the wiles of his antagonist, follows, rather than leads, the discussion: and may thus be unawares drawn into vain jangling, from which he will be constrained to retire, with the painful consciousness of having ill defended, and in no degree promoted, the cause of Truth.

The habit of Composition is a branch of literary accomplishment very necessary in this sphere. To be able to convey religious teaching or useful infor-

mation, in language apt, perspicuous, and elegant, is a talent, without which the labour of conducting an extensive Correspondence, preparing Tracts, and directing Native Translators, cannot be well sustained.

Nor is it too much to add, under this topic, that some knowledge of Medicine, though not absolutely requisite, is yet very desirable. And when it is considered, that Medicine is competently practised, in simple cases, by many Country Clergymen in England, it is not unreasonable to suggest this acquisition as proper, in many instances, for a Missionary.

In concluding these Remarks on the requisite Qualifications of Christian Labourers, the Author would call the attention of the Reader to a topic of supreme importance; reference to which has frequently occurred.

He, that hath an ear to hear what the Spirit saith unto the Churches of these latter days, by the warnings given in vain to the once-flourishing Churches of these regions, and by the avenging desolations under which they now lie, will invoke, in unwearied supplication, the returning Grace of that Spirit to these Churches.

The absence of His Divine Influences is seen in the dreary regions of the Heathen and Mahomedan World. The *principalities and powers*, the *rulers of the darkness of this world*, the *spiritual wickednesses in high places*, hold there in cruel bondage countless myriads of mankind: and the Servants of Christ, who labour to *open their eyes, and to turn them from*

darkness to light, and from the power of Satan unto God, so deeply feel the need of an abundant effusion of the grace of the Holy Spirit, that they are importunate, from all quarters of the Missionary Field, in their entreaties for the earnest and persevering prayers of true Christians.

But there is something even still more deeply affecting to the Christian Mind, in the state of Communities and Churches where once that Glory dwelt which is now departed! The Jew bears with him the tokens of Divine Displeasure, throughout all his wanderings; and the prostrate Churches of Christ remind us, most feelingly, by their very name and by the forms and remnants of their ancient greatness, how fearful is the portion of those who provoke the Lord to withdraw His Spirit from them, or to restrain His gracious influences. Yet these dry bones shall live! Let but Christians, who feel for their Fallen Brethren and for the Ancient People of God, present their unwearied supplications to the Throne of Grace—*Return, we beseech Thee, O God of Hosts! look down from heaven, and behold, and visit this vine, and the vineyard which Thy right-hand hath planted, and the branch that Thou madest strong for Thyself*—and soon shall we hear the sacred theme taken up by themselves, *Quicken us, and we will call upon Thy Name. Turn us again, O Lord God of Hosts; cause Thy face to shine, and we shall be saved!*

CONCLUDING APPEAL.

From the preceding view of the Mediterranean Mission, and of the Qualifications requisite in those who should enter upon its duties, it is evident that an Appeal lies no where with so great propriety as to the Clergy of the United Church of this Country; or to those, who, after having passed through their regular course of University Education, design to enter into the holy office of the Ministry.

If we look to the state of our Church, in reference to foreign engagements, so far back as a century, we shall observe, that, at that period, as our Dependencies abroad were but in a state of infancy, compared with their present magnitude and maturity, and as Missionary Subjects were in a great degree novel, the Clergy of the Church of England were almost entirely engaged in the home duties of the nation. Our American and East-Indian Dependencies and Factories were not, indeed, wholly without Chaplains or Spiritual Pastors; but the provision made for these purposes was scanty: while Missionary Efforts, although patronised by the Societies which were then beginning their career, seemed almost the exclusive honour of Foreign Churches.

It has been our happiness, in more recent times, to see the Clergy of this nation occupying three distinct departments, with increasing zeal, and in augmented numbers. The two extreme cases are, those of the Parochial Pastors of this Country, and

the Missionaries who carry their laborious services to Heathen Lands. In our Parochial Cures, the duties of a Minister of Christ are limited and prescribed: among the Heathen, the local habitation, and the precise line of employment, necessarily remain, in many cases, to be discovered and defined. An intermediate class is that of the Clergy, established under Episcopal Superintendence, in our Colonies and Foreign Dependencies: these, with a definite sphere and a prescribed line of duty, yet bear, in many points, a nearer resemblance to the Missionary, than to the Parochial Pastor: they have sacrificed, for a time at least, many of the comforts and advantages of their native country: they are surrounded by multitudes of ignorant and perishing strangers, Heathens or Mahomedans, whose state they cannot but commiserate: and—much to their honour, but not beyond their obvious duty—numbers of them are led, from their local circumstances, their zealous spirit, and their literary qualifications, voluntarily to participate in some of the labours of Missionary Societies.

The British Clergy, thus distributed, and conscientiously labouring in their respective spheres, may be regarded as a spectacle, above all others on the surface of the Globe, eminent in dignity, and full of hope. The Pastors at home, of an enlarged and zealous spirit, raising the people to a life of holiness; and exhorting them to extend in distant nations, by their prayers and by their contributions, the benign influence of the Gospel—the devoted Chaplains abroad, combining with a diligent discharge of their prescribed offices, a friendly care of Missions; which, by their rank, they are qualified to patronize,

and by their wisdom to guide—the Missionaries, who have faithfully given themselves to the saving of the myriads of wandering and scattered sheep, performing, with primitive simplicity, the work of Evangelists. Such a constitution of triple power, in which there is no nice counterbalancing of rival interests, but a concurrence of all to one common object and end, the establishment of the Kingdom of Christ upon the earth, cannot fail, when brought forth into powerful action, to draw down blessings on our Empire, and on the whole Human Race.

Of this threefold body, however, it is evident that one part is still most disproportionately small; whether we regard either the resources of our own Country, or the spiritual wants of the World.

Various popular errors have, at different times, robbed the subject of Missions of that attention which it merits. An opinion, or it might be more properly termed a prejudice, has subsisted in the minds of many, that the more learned part of our Clergy are not required for foreign labours—that the work of Missions may be performed by persons less highly gifted, or less generally accomplished.

This unfounded and impolitic sentiment, which, by limiting the demand for Literature, would infallibly cramp its progress, is certainly yielding to a more just view of things. But it is for the Christian feeling of our Universities to replace this unsound prejudice, by a just and noble doctrine; and to diffuse, through every channel of opinion in our Empire, the claim of Missions to the united piety and learning of our Venerable Church.

The claims of the Mission now commenced in the Mediterranean seem, in the most appropriate

manner, to present themselves to our Universities. Of this Mission, in its present state, many parts can be cultivated, with effect, only by men well practised in literary pursuits; while that turn of thought, and that mould of taste, which a regular Education fixes in the mind, would readily discover, in this Mission, employment of a congenial and grateful character.

It may suffice to notice, in very few words, how great are the advantages of those men, who have fully availed themselves of the opportunities afforded to the diligent Student by our Public Institutions. Having laid, between the ages of eight and sixteen, the foundation of skill in languages; and, during the eight following years, with that leisure of time and freedom of spirit for which the usual course of Public Education has made provision, having augmented their stores of religious, moral, literary, and scientific knowledge, and commenced the practical exercise of their attainments—these men may enter on the wide field of human life; may contemplate, with accuracy, its extensive and multiform relations; may form judiciously their principles of conduct, and address themselves, without embarrassment, to those actual services, for the detail of which, though experience alone can confer the maturity of wisdom, yet early education, combined with good natural powers, furnishes both aptitude and confidence.

For such men we look, with reason, to our Universities: and, although the respectability and comforts usually attendant on a learned life may, in some cases, have disqualified the mind and body for that course of enterprise and endurance which Missionary Services imply; yet it is from these

favoured spots, we doubt not, that there will spring up, in due time, the "patiens operum parvoque assueta juventus"—a hardy race, which shall bring to the Missionary Service all that is practically useful in the refinements of Classical Education, with such self-denying virtues as a far less noble cause has many times inspired.

To know, however, the perishing state of the unchristian part of mankind, deeply to compassionate their condition, and to feel a personal conviction that their service is his proper call—this combined view, concurring with a religious spirit and habit of life, is the prime and indispensable qualification of one, who should desire to consecrate his abilities and acquirements to the work of Missions.

For this augmented knowledge and high resolve, shall we not also look to our Universities—fervently praying, that an increasing measure of heavenly grace may for this, among other purposes, be poured down on all, who tread within the precincts of those venerable Establishments?

But our Appeal must be yet more personal. It is to individuals—or rather, at each slow step of our progress, we might say, it is to some one individual—that we look for a serious and resolute attention to the claim of foreign lands.

Is it not reasonable, in an age which has thrown more light upon the state of the Unchristian World, and upon the true method of evangelizing all nations, than has been enjoyed probably since the days of the Apostles—is it not in some degree incumbent on every young man, while solemnly pondering the question, Whether he feels himself inwardly called

by the Holy Ghost to take upon him the work and office of the Ministry—that every Candidate for the Sacred Office should inquire whether there may not be also, in Providence and in Grace, a special call to some foreign part of the Vineyard of the Lord? Certainly, with a well-informed and pious Young Minister, this inquiry is nothing short of his duty—an inquiry, to which an answer, safe and satisfactory, will be found, by consulting, in a spirit of prayer, the Word of God, the opinion of Holy Men, and the evidence of Conscience.

May this reflection find its due attention—not in one, but in many hearts—among the rising and rapidly-passing generations of our Universities! Remembering, that, when the Chief Shepherd discoursed to the House of Israel (John x.) concerning his tender care of the flock, he made that touching allusion to myriads of strangers—*Other Sheep I have, which are not of this fold.* May they be constrained to enter into the spirit of the words which follow—*Them also I must bring, and they shall hear my voice;* and lend their utmost aid to the hastening of that blessed time, when all men shall have come to the knowledge of the truth, *and there shall be one Fold and one Shepherd!*

Appendix.

Appendix.

VISIT OF THE REV. JAMES CONNOR,

IN 1819 AND 1820,

TO CANDIA, RHODES, CYPRUS, AND VARIOUS PARTS OF SYRIA AND PALESTINE.

CANDIA.

Under date of Rhodes, Dec. 31, 1819, Mr. Connor writes—

When I last wrote, I was on the eve of leaving Constantinople. I sailed on the 31st of October; and, after a passage prolonged by calms and contrary winds, arrived at Smyrna on the 14th of November. There I was compelled to remain a fortnight, for want of an opportunity to Candia; and I employed my time in preparing for future operations, and in thinning Mr. Williamson's depôt.

At length, on the 28th of November, I sailed, in a Turkish Brig, bound to Canéa, in Candia. Contrary winds drove us into the port of Scio, where we remained two days. I spent some pleasant hours with Bambas, the Head-master of the School there. In consequence of the visit of Messrs. Allen and Grellet, he has begun to print School-papers on the Lancasterian Plan; which he hopes to see, ere long, adopted in the island. I was rejoiced to find that the printing-press had at length been attached to the School, and was fully employed.

On the 2d of December, we sailed from Scio; and, on the 5th, arrived in Canéa. I took up my abode with our Consul

there, Signor Capogrosso; from whom, and from every member of the family, I received the most friendly attentions during my stay in the island.

The day after my arrival, I sent to the Bishop an Introductory Letter, which I had brought from the Archbishop of Candia; together with the Bible-Society Tracts printed in Corfu: and, the following morning, I called upon him. He received me in the kindest manner. We conversed at large on the operations of the Bible Society. The Bishop and the Greeks who were present expressed their warmest approbation of the Institution.

Having found, on my arrival in Canéa, that the Plague was rife in the city of Candia and its neighbourhood, I resolved to confine myself to Canéa, and to operate there for the whole island. With this view, I drew up the following "Plan for the Circulation of the Scriptures in Candia."

Our Consul, Signor Pietro Capogrosso, is to keep a well-supplied depôt of the Scriptures, in his house at Canéa. Every Bishop in the island is to exhort the Priests in his diocese, to make inquiry, in their respective parishes, into the number of Testaments necessary to supply EACH FAMILY, at least, with a copy. The Bishop will send this account to Signor Capogrosso, who will expedite the Testaments to the place named by the Bishop. The Bishops will superintend the sale or distribution of the Testaments. The prices are to vary, according to the circumstances of the purchaser. To those who are so poor that they cannot afford to pay any thing, but who nevertheless manifest a strong desire to possess a Testament, a copy is to be given gratuitously, with these words inscribed within, "Gift of the Bible Society." The money received for the Testaments is to be sent, through the Bishops, to the Consul, who will transmit it to Mr. Williamson at Smyrna. The Consul will receive fresh supplies of Testaments from Mr. Williamson, as he may require them.

This plan met with the full approbation of the Bishop of Canéa, who said he would immediately adopt it in his own diocese, and would write to the Archbishop's Vicar in Candia to recommend the plan to the Bishops of the island.

Before I left Canéa, I wrote fully on the subject to the Eleven Bishops; and to the Archbishop at Constantinople, requesting him to give an impulse to the plan, by uniting himself to the Bishops. To each of these I sent the two Bible-Society Tracts, printed in Corfu.

I left with Signor Capogrosso 210 Greek Testaments; and copies of the Scriptures in various languages, for the ships that frequent the Port of Canéa. Before my departure, he had sold many copies himself, and had written to his agents at Retimo and at Candia, to assist him in circulating them. I left with him written instructions. He will regularly correspond with Mr. Williamson; and will inform him of the mode in which he has disposed of the Testaments.

I made many inquiries into the number of Greeks in the island, but could not obtain certain information: they probably amount to upward of 150,000; the calculation being made from this fact, that there are 40,000 males who pay tribute. The Turks are by no means so numerous. The number of Franks is very inconsiderable, probably amounting to no more than forty individuals; and the only Roman-Catholic Ecclesiastic in Candia is a Capuchin, the sole inhabitant of a monastery in Canéa. The only Jews in the island are at Canéa, and they do not amount to more than one hundred. I shewed several of them the New Testament in Hebrew; but could find no purchaser. I have left, however, two or three copies with the Consul.

RHODES.

In the same Letter, Mr. Connor writes—

Contrary winds confined me to Canéa for three weeks. At length, on the morning of Christmas Day, I sailed for Rhodes, and arrived here on the 28th instant.

The next day, I sent to the Archbishop an Introductory Letter, the Greek Tracts, and a digest of my plan for the circulation of the Testaments in his diocese. The day following I called upon him. He bade me welcome in the most friendly manner, acceded heartily to my plans and wishes, and

said that he would promote the cause in Rhodes, and would immediately write to the other islands in his jurisdiction.

These are, Leros, the seat of a Bishop, with about 600 Greeks — Calymne, under the Bishop of Leros, 3000 — Niseros, 1200—Delos, not the celebrated island of the same name, 1000—Syme, 3200—and Karke, 600. The Greek population of Rhodes amounts to about 18,000.

The Archbishop will also write to his friend, the Metropolitan of the populous isle of Scarpanto and its dependencies, and encourage him to the diffusion of the Testaments in his diocese.

Our Consul here, Signor Stephano Masse, a physician, will keep the depôt in his house, and will do all in his power to promote the sale of the books. I have written a Letter to the Bishop of Cos on the subject, which the Consul will transmit.

In consequence of a prophecy of a Santon (holy man), that the city of Rhodes is to be taken by the Christians on a Friday, no Christian is permitted to have a house within the walls. This is allowed to Turks and Jews only. The Greeks have shops in the town; but, at sun-set, they are obliged to pass the gates, and go to their houses in the suburbs, where they and the Franks reside. On Fridays, however, during prayers in the Mosque, both Greeks and Franks are compelled to leave the town, and the gates are shut.

The number of the Jews here is about 1000: but here, as in Canéa, I can find no purchaser of the Hebrew Testament. I shall leave a few copies of it with the Consul; and a number of Testaments for the ships that touch here.

I left Constantinople with the intention of proceeding from Rhodes to Sataliah in Caramania, and thence to Cyprus; but my progress has been much impeded by unavoidable delays: the consideration, therefore, that the Passover is fast approaching, and that before I arrive at Jerusalem I have the whole of Syria to traverse, has brought me to the resolution of renouncing Caramania for the present. I shall proceed, therefore, direct to Larnica, in Cyprus; and probably in the same vessel that brought me hither from Canéa.

I heard, yesterday, that the Archbishop of Sataliah is gone

to Constantinople; and without his sanction, I could do little there. Signor Masse has resided six years in Sataliah: he tells me that the Greeks there speak nothing but Turkish, which they write in the Greek Character: the Testament, therefore, now in progress at Constantinople, will be the very thing for them.

I shall write again from Cyprus. We shall sail as soon as the wind permits.

I wish you would request the Bible Society to send out, as soon as possible, a copious supply of Greek Testaments, in both forms, to Mr. Williamson, that he may be ready to answer the demands from the Islands. Let them send him also as many copies of the Scriptures, in Arabic, and Syriac, and Turkish, as they can spare. I shall endeavour to establish depôts in Syria, Mesopotamia, and other quarters.

Would it not be advisable, if circumstances permit, to visit the Patriarch of all the Armenians, at Echmiazin, and consult with him?

It would gratify me much, to find at Aleppo, on my return from Jerusalem, a Letter from you or from the Bible Society, containing hints, suggestions, subjects of research, &c. for my future journey. If I find myself, on my return to Aleppo, in vigour of body, it is my full intention to visit the Churches on the banks of the Euphrates and the Tigris, and should probably go down to Bagdad or Bussorah. Our Resident at Bagdad, Mr. Rich, is a friend to the Bible Society.

It has struck me, that, through the channel of the Bombay Bible Society and Mr. Rich, a ready and safe conveyance of the Scriptures might be carried on to the Churches of Mesopotamia, by way of the Tigris and Euphrates. On this subject, however, I shall seek information at Aleppo. By operating through Trebisond, from Constantinople, on the north, and through Bagdad, from Bombay, on the south, the whole line of country from the Persian Gulph to the Black Sea might be readily put in possession of the Word of God.

CYPRUS.

From Larnica, in Cyprus, Mr. Connor writes, on the 6th of February, 1820—

My last Letter, dated in Rhodes, will have informed you of my proceedings there and in Candia.

Contrary winds detained me in Rhodes three weeks; and I did not arrive in Larnica till the 24th ult.

After a few days' stay in the house of our Consul here, Signor Vondiziano, I proceeded to Nicozia, to visit the Archbishop, to whom I had brought an Introductory Letter from his agent in Constantinople. He received me in the kindest manner; and seemed highly gratified with the object of my visit to Cyprus. I shewed him the two Tracts on the Bible Society, printed in Corfu. He glanced through them hastily; and frequently exclaimed, as he turned over the leaves, "A noble work!" He afterward handed the Letter and Tracts to the Greeks present. The operations of the Bible Society excited their astonishment. The Archbishop ordered an apartment to be provided for me in the palace, and I remained with him five days.

During this time, I drew up "Proposals for a Bible Society for Cyprus," and presented them to Cyprian. He summoned a Council of the principal men about him, and they discussed the matter. Their unanimous opinion was, that, in the present impoverished state of the island, a Bible Society, desirable as it might be, could not be organized. The Archbishop, however, will do all in his power to promote the sale and distribution of the Greek Testaments; of which I have left 250 with him, all of the last edition. The Archbishop asked for 400: I have, therefore, written to Smyrna for 150 more.

As the majority of Greeks in this island are poor, the Archbishop advised me to reduce the price of the Testaments to five piastres. To this I agreed; though it is only half price. The sum of 1250 piastres, therefore, will be transmitted, through our Consul, to Mr. Williamson at Smyrna; who will supply the depôt here, according to its wants. I hope

that the Bible Society will keep Mr. Williamson's depôt well filled, that he may be able to answer every demand upon him.

The Archbishop has given me an Introductory Letter to the Patriarch of Antioch, who resides at Damascus, and another to the Agents of the Patriarch of Jerusalem.

The Archbishop of Cyprus is the political, as well as spiritual head of the Greeks in the Island. It is his business to collect their tribute: and, at present, he finds this no easy task; the last year having been a year of scarcity. His multifarious occupations scarcely allow him a moment's repose during the day; and he spends the greater part of every morning with the Turkish Governor, transacting business. The Archbishop of Cyprus is not subject to any Patriarch; and he alone, of all the Ecclesiastical Dignitaries, is empowered to wear a purple robe, to carry a sceptre, and to sign his papers with red ink. The Archbishop, with the concurrence of the chief Greeks of the Island, generally elects his successor: this election must, however, be afterwards confirmed by the Porte.

The three Bishops of the Island are those of Larnica, Baffo, and Cerines. The Archbishop occasionally holds a Synod, when the Bishops attend. He also, now and then, visits the dioceses.

The Island contains about 40,000 Greeks, and 14,000 Turks; and has 40 Greek Monasteries with about 300 Monks, and two Catholic Convents with six Fathers. The chief School in Cyprus is at Nicozia, and contains about thirty scholars. Nothing is taught but Hellenic and Music.

There are about 500 Maronites in the Island. They reside chiefly in the neighbourhood of Nicozia and in Larnica; and have one Monastery, with three Monks. They have no Schools here; but those who can afford to do so, send their children to Mount Lebanon for education. The Arabic which they speak in their families, as I was told by a Maronite, is very corrupt. He said that it is much like the Maltese.

There are no Jews in the Island.

I leave a considerable number of Bibles and Testaments, in various languages, with Signor Vondiziano, for the Franks

resident at Larnica, who are very numerous; and for the ships which visit the port: with many Tracts, in Greek and other languages; which I did also in Candia and Rhodes.

Having been disappointed in my plan of visiting Caramania, I have made many inquiries respecting the languages spoken along the southern shores of Asia Minor; and I find that the language universally spoken by the Greeks residing along the line of coast from the Gulph of Macri to Tarsus, is the Turkish, which they write in the Greek Character. As we have not yet the Book to offer them, my visit would have proved somewhat premature.

I expect to sail to-morrow for Beirout; and must defer my visit to Damascus and Aleppo, till after the Passover. I shall most probably proceed, direct from Beirout, to the Convent of the Syrian Archbishop.

In order to be able to pass through Syria and Asia Minor with facility and safety, I have assumed the Oriental dress.

From Acre, under date of Feb. 23, 1820, Mr. Connor states his proceedings at Beirout, Saide, Sour, and Acre.

BEIROUT.

My last Letter informed you of my proceedings in Cyprus, and that I was on the eve of sailing for Syria.

I landed at Beirout in the afternoon of Sunday, the 13th instant; and found, to my great joy, that the Archbishop of Jerusalem was there, having arrived, the day preceding, from Europe, by way of Egypt. On Monday Morning I went to visit him at the Capuchin Convent, and found him officiating at the Altar. After Service, I introduced myself to him. We walked to and fro, for some time, in the area of the Convent, conversing about our friends in England, and on the object of my Mission. Particular business calling him away, I promised to visit him the next morning in the house where he lodged. I went accordingly; but our conversation was so frequently interrupted by the entrance of visitors, who came to welcome the Archbishop on his return, and his fatigue from his recent journey was so evident, that I judged

it best to defer any further conference with him, till I shall see him in his Convent on Mount Lebanon, whither I shall probably proceed from Damascus. His Printing Press is not yet arrived. The Archbishop gives me but little hopes of success in selling the Scriptures in Syria.

During my stay of two days and a half in Beirout, I had more than one interview with Monsignor Luigi Gandolfi, Superintendant of the Catholic Churches in the Levant. He is an aged and amiable man. He remembers Mr. Burckhardt well.

I shall revisit Beirout; the Archbishop's Convent not being far distant.

Our Consul told me that the population of Beirout amounts to about 10,000 souls. Of these, about 3000 are Turks, and the remainder Christians of various denominations. I shall endeavour to establish a depôt there, on my return.

SAIDE.

On the 16th instant, I set out for Saide; and having passed along the foot of Lebanon, arrived there in the evening. I found in the inn where I lodged, Mr. Fuller, who travelled with Mr. Jowett in Egypt.

Saide contains, according to Mr. Bertrand, about 15,000 souls. Of these, 2000 are Christians, chiefly Maronites; and 400 Jews, who have one Synagogue.

As we have no Consul in Saide, and no Ecclesiastical Dignitary residing there, I proposed to the French Consul to take on himself the sale and distribution of the Scriptures. He told me, however, that, as French Consul, he was prohibited from engaging in any commerce. I returned to my lodging, rather disheartened, little foreseeing the Providential interference which shortly afterward manifested itself. I had given an Arabic Psalter to a Maronite, for a slight favour which he had granted me. He sat down in the area of the Khan, and began to read. A number of people gathered about him, and looked at his book. Among the rest was the chief Physician of the place, Mr. Bertrand, a native of Saide, but of French Family, and very respectable connections. The

Arabic Psalter attracted his notice. He came up to me, and inquired eagerly if I had more Arabic Psalters, or any Arabic Bibles; saying, at the same time, that if I had thousands of them, I could easily dispose of them in Syria. I went to his house in the evening, and spent about three hours with him. He was aware of the existence of the Bible Society, and had seen Mr. Burckhardt. He made many excellent remarks on the good effects likely to be produced by the Bible Society; and said, that if he could do any thing to promote its objects in Syria, he was most ready and willing to be so employed. I wrote, on the spot, a set of Instructions for him. He undertakes, with the assistance of his brother, who is Physician to the Prince of the Druses, to sell and distribute the Scriptures throughout the whole of Lebanon, Anti-Lebanon, Damascus, and the coast of Syria from Beirout to Sour. Mr. Bertrand is well known in the country; and, as I have heard from many, has considerable influence, and is universally respected. He only waits for the Books, to begin his work. Signor Vondiziano, of Larnica, will be his Referee. I trust that the Bible Society will speedily send out to Signor Vondiziano a large supply. Mr. Bertrand will correspond with Mr. Tarn, and will give him a full account of the sale and distribution of the Scriptures.

SOUR.

On the 18th, I set out for Sour, the ancient Tyre; and arrived there in the evening. I lodged with the Greek-Catholic Archbishop of Tyre. He will endeavour to supply his flock with Bibles; and will apply to his friend Mr. Bertrand for them. He tells me, that in Sour there are 1200 Greek Catholics, 100 Maronites, 100 Greeks, 2000 Montonalis, and about 100 Turks. Relics of the ancient splendour of Tyre are everywhere to be seen. Numerous and beautiful columns, stretched along the beach, or standing in fragments half buried in the sand that has been accumulating for ages, the broken aqueduct, and the ruins which appear in its neighbourhood, exist as an affecting monument of the fragile and transitory nature of earthly grandeur.

ACRE.

On the 21st I set out for Acre, our road lying along the beach. Night overtook us; and it was past eight o'clock when we arrived at the gates of the city, which we found shut. We could find no lodging, and were obliged to spend the night in the open air. The next morning we entered, and were lodged in the Latin Convent.

Our Consul, Signor Malagamba, undertakes willingly to promote the circulation of the Arabic and Hebrew Scriptures, in Acre, Nazareth, Tiberias, Safed, &c. &c. Signor Vondiziano, of Larnica, will be his Referee.

In Acre, according to our Consul, there are about 10,000 souls: of them, 3000 may be Turks, the remainder Christians (chiefly Catholics) of various denominations.

NAZARETH.

From this place Mr. Connor writes, under date of Feb. 27th—

On the Afternoon of the 24th I left Acre; and crossing the plain of Zebulun, slept at a little Village four miles distant from Nazareth. After having passed the villages of Sephoury and Cana of Galilee, I entered Nazareth about noon of the 25th, and proceeded to the Latin Convent, where I now write.

Nazareth contains about 3000 souls: of these, 500 are Turks, the remainder Christians, chiefly Greeks under the Patriarch of Jerusalem. To-morrow I set out for Jaffa, by way of Napolose.

From the Convent of San Salvador at Jerusalem, where Mr. Connor took up his abode, he gives, under the date of March 21st, and April 11th, the following particulars of his journey to the Holy City, and of his proceedings there:—

POPULATION OF NAZARETH.

My last Letter detailed to you my operations between Cyprus and Nazareth.

I arrived in this latter place on Friday, the 25th of February, and remained there till the following Monday; having visited, in the interval, all the Holy Places shewn there, and the summit of Mount Tabor, two-hours-and-a-half distant from Nazareth. The number of the inhabitants of Nazareth is about 3000. Of these, about 500 are Turks, and the remainder Greeks, Latins, Greek Catholics, and Maronites. I have placed them here according to their rank in number.

The Guardian of the Latin Convent, where I lodged, told me, that the Turks and Christians of the neighbouring Village of Cana of Galilee cherish a singular notion, in consequence of the miracle once performed there. They commonly suppose, that, by drinking copiously of the waters of the place, intoxication is produced.

NAPOLOSE.

On Monday, the 28th of February, we set out for Napolose. After passing the fine plain of Esdraelon, we arrived at the village of Gennin, situated at its extremity. We passed the night there in a miserable hovel, with two Christian Druses, who had come from their mountains to buy cotton: they observed Lent very strictly.

The next morning we started with the dawn. The path led us, at first, through a narrow stony valley. We had not proceeded far before we were met by an Arab; who cautioned us against advancing, as a company of robbers were lying in wait on the hill-side, a little beyond us: we immediately turned, and took another road. We passed to-day through some fine country; and arrived, about three in the afternoon, at Napolose, the ancient Sychem, beautifully situated at the foot of lofty hills, embosomed in trees, and surrounded with gardens. We were not permitted to advance into the town till we had seen the Governor, who, after a conversation of two or three minutes, dismissed us. We took up our lodging in the house of a Greek Christian.

In Napolose there are about 100 Christians, all Greeks. They have one Church, and two Priests. The Jews there amount to about fifteen individuals.

ACCOUNT OF SAMARITANS IN NAPOLOSE.

I immediately made inquiry about the Samaritans. My host stepped out, and fetched their Priest: he sat with me some time: his name is Shalmor ben Tabiah: he is a native of Napolose, and is about forty years of age.

There are about forty Samaritans in Napolose. They have but one Synagogue in the town, where they have service every Saturday. Four times a-year they go, in solemn procession, to the old Synagogue on Mount Gerizim: and, on these occasions, they go up before sun-rise, and read the Law till noon. On one of these days they kill six or seven rams. The Samaritans have one School in Napolose, where their language is taught. The head of the sect resides in Paris.

I accompanied the Priest to his house, and sat a long time with him. There were several Jews present: they seem to live on friendly terms with the Samaritans here. The Priest shewed me part of the first volume of the English Polyglott, mentioned by Maundrell: it consisted of about a dozen tattered leaves. He shewed me also a Manuscript Samaritan Pentateuch, with an Arabic Version at its side: this Version, however, is not used in their Synagogue. He afterward took me to see the Synagogue, making me first take off my shoes: it is a small gloomy building. I observed a number of copies of the Samaritan Pentateuch, carefully enveloped in linen, and laid on a shelf in the Synagogue. Expressing a wish to see the Ancient Manuscript, said by the Samaritans to be 3500 years old, the Priest paused and hesitated for some time. I pressed him. Having laid aside his upper garments, he at length entered the Sanctuary, and produced the venerated Manuscript. It is well written on vellum, in the Samaritan Character, and is preserved in a tin roller: it bears the marks of age, and is rather tattered. The Priest would not permit me, nor any one present, to touch it. He was very inquisitive about the Samaritans, who he had heard were in England. As it is probable that I shall revisit Napolose, on my way from Jerusalem to Damascus, I hope to have the opportunity of collecting more information from him.

JAFFA.

The next morning we started for Jaffa; and arrived, about sun-set, at the edge of a wretched village, called Gilgiuli. Here we were compelled to spend the night under an open shed. A band of Bedouins entered, and sat with our muleteers round the fire which we had kindled: they remained with us all night: their thievish character kept us watchful and sleepless.

We set off with the dawn; and, after having traversed a wide plain, consisting of cultivated land and blooming pastures, we entered Jaffa about noon, and proceeded, through its crowded Bazars, to the house of our Consul, Signor Damiani. He received me in a very friendly manner, and I lodged with him during my stay in Jaffa. He will do what he can to promote the objects of the Bible Society in Jaffa and its neighbourhood; and, through his hands, the Scriptures will regularly pass into Jerusalem.

CHANNEL FOR THE SCRIPTURES, BETWEEN MALTA AND JERUSALEM, OPENED.

I had been obliged hitherto, in Syria, to refer our Consuls and others to Signor Vondiziano, our Consul in Cyprus, on account of the frequent and easy communication between their posts and his: but I found it otherwise in Jaffa; and was happy in being able to open, at last, a correspondence between Palestine and Malta, through Alexandria. Vessels from Egypt are continually arriving in the Port of Jaffa, and vessels from Malta in that of Alexandria; so that the communication between Malta and Jerusalem may be carried on briskly, and easily. I wrote, on this subject, from Jaffa, to Mr. Lee, of Alexandria, and to Mr. Jowett.

All the books which Mr. Burckhardt sold or distributed in Jaffa were collected and burnt by some of the Priests, who threatened with excommunication those who secreted them.

The population of Jaffa consists of about 3000 Turks, 400 Greeks, 100 Latins, and 30 Armenians. There are no Jews here.

RAMA.

On Saturday, March the 4th, we set out for Rama, the ancient Arimathea. We remained there till Monday, lodging in the Latin Convent. The inhabitants of Rama amount to 7000. The only Christian School in the place is that belonging to the Greeks.

ARRIVAL AT JERUSALEM.

On Monday Morning we proceeded toward Jerusalem. After passing over a cultivated plain, we entered a broad valley; at the end of which, turning to the right, we rode along a stony path in a narrow glen, amidst the mountains of Judea. The mountains that bound this glen are, in general, uncultivated and rocky, but beautifully tufted with underwood. On issuing from this glen, the road carried us over a fatiguing succession of stony hills and valleys; the country, as we approached Jerusalem, becoming more and more desolate, till it terminated in a rugged desert of rock, which scarcely admitted the growth of a few blades of grass. About four o'clock we came in sight of the Holy City: its first appearance, when approached from Jaffa, is that of a neat little walled town, seated on a gentle eminence. Outside of the gate was a band of Pilgrims, amusing themselves with throwing stones. We entered the city, and proceeded, through a few narrow and winding streets, to the Latin Convent of San Salvador, where we took up our abode.

MEASURES ADOPTED FOR SECURING THE SALE OF THE SCRIPTURES IN THE PATRIARCHATE OF JERUSALEM.

The Archbishop of Cyprus having given me an Introductory Letter to Procopius, the chief agent of the Patriarch of Jerusalem, I waited on him at the Greek Convent, two or three days after my arrival. He received me in the most friendly manner. He expressed his warmest approbation of the plan and objects of the Bible Society; and acceded immediately to my proposal, of leaving a considerable portion

of the Scriptures which I had brought with me, in his hands, for sale or distribution among the Pilgrims and others.

In a subsequent visit, I delivered to him a Paper, of which the following is a translation:—

"1. Procopius will keep, in his Convent, a Depôt of the Scriptures, for the Greek Christians in Jerusalem and its neighbourhood; and will exert all his influence, to diffuse these Scriptures throughout the Patriarchate of Jerusalem.

"2. Procopius will also keep, in his Convent, a Depôt of the Scriptures, in various languages, for the Pilgrims of the Greek Church that visit Jerusalem; and, when these Pilgrims arrive, he will cause them to be informed of the existence of the Depôt, and will encourage them to purchase.

"3. The Metropolitan, Archbishops, and other Ecclesiastical Dignitaries of the Patriarchate of Jerusalem, will perhaps encourage, by Letter or by word of mouth, the people of their respective Churches to purchase the Scriptures, and will commit the distribution of them to men of judgment and fidelity.

"4. Perhaps Procopius will be able to find a faithful and trust-worthy man to whom he might confide the sale of the Scriptures, in various languages, in Jerusalem and its neighbourhood. It would, I think, be the best plan to expose these books for sale, during the Passover, in the Square* which fronts the Church of the Holy Sepulchre, on account of the frequent assembling of the Pilgrims there.

"5. The Books, thus sold, must be sold at a stated moderate price; and the Bible Society grants a commission of ten per cent. upon the money received for the Books, to the person whom Procopius will employ to sell them.

"6. All the money received for the Books will be put into the hands of Procopius, who will examine the accounts of the Vender, and pay him his commission. Procopius will also

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* This Square is filled, during the whole Passover, with venders of crucifixes, beads, and other trinkets, and is the chief resort of the Pilgrims. All who enter the Church of the Sepulchre must necessarily pass through it.

deduct from the money received, any expense that he may have incurred for the carriage of the books from Jaffa to Jerusalem, &c. He will transmit the remainder of the money to the Rev. W. Jowett, Strada San Giovanni, Malta, through the hands of Signor Damiani, British Consul in Jaffa. Mr. Jowett, who keeps the great Depôt in Malta, will supply Procopius with whatever Scriptures he may want for the Pilgrims and others.

"7. It will afford peculiar pleasure to the Bible Society, if Procopius would correspond with Mr. Jowett; and would give him, from time to time, especially after each Passover, an account of the mode in which the Scriptures have been distributed, specifying the number of those sold in each language."

Procopius read this Paper with attention, and gave his full assent to every thing that it contained. "Send me the Books," said he, "and I shall immediately begin; and when I shall have furnished the Patriarchate with the Scriptures, I will circulate them elsewhere."—He will carry on a correspondence with Mr. Jowett, through Jaffa and Alexandria.

Procopius is a man of talents and of extensive attainments, particularly in languages. His character as chief Agent of the Patriarchate places him high, in point of power and influence. And, when we consider, that the majority of the Pilgrims, who visit Jerusalem, are Greeks, and that there are about 20,000 Christians subject to its Patriarch, we may hope that Procopius, from the hearty good-will which he manifests, will be the instrument of effecting much, in accomplishing the objects of the Bible Society in these parts.

The prices affixed to the Scriptures sold in these parts must be VERY moderate. The Bible Society, indeed, in prosecuting its Work of Charity in the Levant, must expect to encounter a considerable loss. It is not alone the poverty of the inhabitants that will cause this: it is, more particularly, the deadness and apathy toward their spiritual interests in which they at present lie. This state, however, we may hope, will not last long.

The Books which I gave to Procopius for sale were the

following:—83 Arabic Psalters, 2 Arabic Bibles, 3 Arabic Testaments, 34 Greek Testaments: all these he has sold. I gave him also a large quantity of Greek Tracts: these he has distributed.

OBSTACLES TO THE ESTABLISHMENT OF A BIBLE SOCIETY AT JERUSALEM.

The dissensions which unhappily subsist among the different bodies of Christians in Jerusalem, oppose an insuperable obstacle to the establishment there, at present, of any efficient Institution for the circulation of the Scriptures.

Of that City, whose very name is "Peace," and whose peaceful state should be the figure of the Church's unity on earth and of its rest in heaven (see Psalm cxxii)—of that City, the Christian Traveller is compelled to say—

If there be a spot in the world, where the spirit of religious contention burns with greater fury than in another, that spot is Jerusalem!

The occupation of the Holy Places is the great object of contention. These are in the hands of the Turks, by whom the right of occupation is sold to the highest bidder. The Greeks and Armenians are friendly to the diffusion of the Scriptures; nor do the Latins seem hostile to the circulation of their Authorised Versions. When, therefore, the real value of the Holy Places comes to be understood by the contending parties, through the increase of Divine Light in these regions, they may be led to worship in them in peace and harmony, and to unite together for the purpose of making known to all men the Word of Salvation.

Under existing circumstances, therefore, Mr. Connor says—

The best plan will be, that Procopius should be the general Depositary of the Scriptures here, in Romaïc, Arabic, Russian, Bulgarian, Wallachian, Armenian, and Turkish in Greek and Armenian Characters for the Christians of Anatolia. He undertakes to see them offered for sale; and is also willing to distribute, among the Pilgrims and others, Greek and Arabic Religious and Bible Society Tracts.

LANGUAGE AND SCHOOLS OF THE PATRIARCHATE OF JERUSALEM.

The language universally spoken, throughout the Patriarchate of Jerusalem, is the Arabic. Schools are rare; consequently, reading is not a very common attainment. The Metropolitans, Archbishops, and Bishops, are all Native Greeks, and reside in Jerusalem. Very few of them know any thing of Arabic, but maintain Agents (Natives of the country) at their Dioceses, which they occasionally visit. The Patriarch of Jerusalem always resides in Constantinople.

ARMENIAN PATRIARCH AT JERUSALEM.

A few days after my arrival, I visited the Armenian Patriarch; and conversed with him on the Bible Society, and on the object of my visit to Jerusalem. Both pleased him; and he immediately requested me to send him sixty-six of the Armenian Testaments which I had brought with me. He gave me four piastres a-piece for them. He took them, he said, to present to his friends. He would give me no encouragement, however, to sell them openly. Before he would permit the public sale of them, he must have authoritative proof that the Edition is sanctioned at Constantinople. This I will procure for him, when I return thither.

SYRIANS, COPTS, ABYSSINIANS, AND JEWS, AT JERUSALEM.

I have visited, more than once, the Convents of the Syrians, Copts, and Abyssinians.

The Syrians (who are Nestorians from Mesopotamia) were pleased with the Syriac Testaments, and told me that they would go off rapidly in Diarbekir and other places. I made a present of one of these Testaments to their Church Library; and gave a couple to two of their Priests, who were on the point of returning to Merdin. The number of Syrians in Jerusalem is about fifteen.

The Abyssinians reside in the same Convent with the Copts. Their Chief Priest informed me, that there are, in all, about twenty Abyssinians in Jerusalem. Most of them have been settled here some time: they came hither originally as Pilgrims, and were obliged to remain in Jerusalem for want of means to carry them back to their own country. The Abyssinian Pilgrims are rare. Sometimes years elapse, and not one appears. This year ONE has arrived. He is from Gondar, and knows Mr. Pearce well. During my conversation with the Priest, we sat in an arched excavation in the wall of the Convent: before him lay a number of Church Books and fragments of the Scriptures, in Ethiopic, beautifully written: they had been brought from Abyssinia, and the Priest refused to sell any of them. The Abyssinians have no Church of their own in Jerusalem; but perform their Service in the Chapels of the Copts or Armenians, with whom they are on friendly terms. They are chiefly supported (as well as the Copts) by the Armenians. As the Abyssinians are in the lowest state of poverty, I put twelve Ethiopic Psalters into the hands of the Priest, desiring him to distribute them gratuitously among his people: this he did immediately, while I was sitting with him: they all manifested their gratitude. Among them were several women, who read the Ethiopic fluently. One of them was pointed out to me, by the Priest, as the daughter of the present King of Abyssinia. I afterward went to view their little Library; and found

their Books (all Manuscripts, with the exception of two Psalters, printed in London, given to them by Mr. Burckhardt) covered with dust, partly on shelves, and partly in a trunk in a ruined chamber. All the Abyssinian Pilgrims have a ready access to these Books, and may take them out to read whenever they please.

Among the Jews I have not been able to do any thing. The New Testament they reject with disdain, though I have repeatedly offered it to them for the merest trifle. As for the Prophecies, they say, the Book is imperfect, and therefore they will not purchase: and, as for the Psalters, they tell me there is no want of them in Jerusalem. Had I brought complete Hebrew Bibles with me, I could have sold many.

CELEBRATION OF THE PASSOVER, AT JERUSALEM, BY THE LATINS AND THE GREEKS.

The Latin and Greek Easters are now concluded. Their Ceremonies have been very numerous. I shall transcribe from my Journal what I have written on four of them.

Here I must pause, to give you, in a few words, some idea of the Church of the Holy Sepulchre. It is a large building. In the middle, under the great cupola, stands an edifice of considerable size, containing the Tomb; over which are suspended forty-four lamps, always burning. Of these, twenty-one belong to the Greeks, thirteen to the Catholics, six to the Armenians, and four to the Copts. Between the Sepulchre and the sides of the Church is a large space, open and free to all; the Chapels of the different Communions being in the sides of the Church. Mount Calvary is within its walls. You ascend it by a flight of steps, and on its top are two small Chapels belonging to the Greeks. The large Chapel of the Greeks is the most splendid and richly ornamented. For a minute description of the Church, I refer you to Maundrell and Chateaubriand.

On Palm Sunday (March the 26th) I went to see the Ceremony of the Latins. After a considerable time had been spent in singing before the door of the Sepulchre, the Deputy Superior of the Latin Convent (the Superior himself being

in Cyprus) entered the Sepulchre, with some Priests, to bless the Palm Branches that lay there. When this was done, he left the Sepulchre; and, sitting on an elevated chair, received the palms, which had been blessed, from the hands of the Priests. These came forward first, and knelt, one after the other, before the Deputy Superior, receiving from his hand (which they kissed) a branch of the consecrated palm. When this part of the ceremony was concluded, the crowd pressed forward to receive THEIR palms. The confusion and tumult were excessive. The Turks*, with their sticks and whips, did all they could to restrain the impetuosity of the people; and had it not been for their great activity, the Deputy Superior would certainly have been overwhelmed by the crowd. When the palms had been distributed, and the confusion had, in some measure, subsided, the Priests and some others walked three times in procession round the Sepulchre, with lighted candles, incense, elevated crucifixes, and palms. They sang as they walked. When the Procession was ended, an altar, splendidly ornamented, was placed before the door of the Sepulchre, and Mass was performed.

On Good Friday, there was a grand Procession and Ceremony of the Latins, in the evening. It commenced with an Italian Sermon, in the Catholic Chapel, on the flagellation of Christ†. From this place they proceeded to the Chapel where, they say, Christ's garments were taken from him: here was another Sermon in Italian. They then ascended Mount Calvary; and passed first into the Chapel which marks the spot where Christ was nailed to the Cross: the

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* There are always in the Church, during the Ceremonies, a considerable number of Turks, with sticks and whips, to keep the people in order. This appeared to me, at first, a rather tyrannical measure; but repeated visits to the Church soon convinced me, that, without the interposition of the Turks, it would become the theatre of riot and disorder. These Turks (who are paid by the Convents) guard the Processions, and clear the way for them.

† In their Chapel, the Catholics profess to shew the Pillar where this took place.

large crucifix and image which they carried in the Procession was here laid on the ground, and a Spanish Sermon was pronounced over it. When this was finished, the crucifix was raised, and moved into the adjoining Chapel of the Elevation of the Cross: here it was fixed upright behind the altar: a Monk, standing by, preached for twenty minutes, on the Crucifixion. The Sermon was in Italian; and when it was concluded, two Monks approached the Cross, and, partially enveloping the body of the image in linen, took off, with a pair of pincers, the Crown of Thorns from the head, kissed it, and laid it on a plate: the nails were then drawn out from the hands and feet, with the same ceremony. The arms of the image were so contrived, that, on the removal of the nails which kept them extended, they dropped upon the sides of the body. The image was then laid on linen, and borne down from Calvary to the Stone of Unction, the spot where they say Christ's body was anointed: here the image was extended; and was perfumed with spices, fragrant water, and clouds of incense: the Monks knelt round the stone, with large lighted candles in their hands: a Monk ascended an adjoining pulpit, and preached a Sermon in Arabic. The Procession then went forward to the Sepulchre, where the image was deposited, and a Sermon preached in Spanish. This concluded the Ceremony.

On the Easter Day of the Latins, which is the Palm Sunday of the Greeks, Armenians, &c. I went to the Church early, and found it excessively crowded. Most of the people had remained there all night. The Catholic, Greek, and Armenian Processions were long and splendid. In all the Processions to-day, except that of the Catholics, Palm Branches were carried, and also Banners with the various scenes of the Passion painted on them. The people were very eager to sanctify their Palms, by touching the Banners with them, as they passed.

On the Greek Good Friday, I went to the Church, with the intention of spending the night there with the Pilgrims, and of viewing the Ceremonies. The Turkish guard at the gate was particularly strong; and they admitted none who

did not chuse to pay twenty-five piastres (about 16*s.* 8*d.*) The Firmân which I obtained at Acre from the Pacha, who is Guardian of the Holy Sepulchre, saved myself and servant this expense. It is a general belief among the Greeks and Armenians, that, on Easter Eve, a Fire descends from heaven into the Sepulchre. The eagerness of the Greeks, Armenians, and others, to light their candles at this Holy Fire, carried an immense crowd to the Church, notwithstanding the sum which they were obliged to pay. About nine at night, I retired to rest, in a small apartment in the Church. A little before midnight, the servant roused me to see the Greek Procession. I hastened to the gallery of the Church. The scene was striking and brilliant. The Greek Chapel was splendidly illuminated. Five rows of lamps were suspended in the dome; and almost every individual of the immense multitude held a lighted candle in his hand. The Procession and subsequent Service around the Sepulchre were long and splendid.

I was awakened early in the following morning by the noise in the Church; and, on proceeding to my station in the gallery, I found the crowd below in a state of great confusion. Some were employed in carrying others, on their backs, round the Sepulchre; others in dancing and clapping their hands, exclaiming in Arabic—"This is the Tomb of our Lord!" Sometimes a man passed, standing upright on the shoulders of another; and I saw, more than once, FOUR carried along in this manner, a little boy, seated, forming the fourth or topmost: others again were busy in chasing one another round the Tomb, and shouting like madmen. Whenever they saw in the crowd a man who they thought could pay them, they seized and forcibly carried him, in their arms, two or three times round the Church. The whole was a most lamentable profanation of the place! The same happens every year. The noise and confusion increased, as the moment appointed for the apparition of the Fire approached. At length, the Turks, who had not hitherto interfered, began to brandish their whips, and to still, in some measure, the tumult. About noon, the Governor of Jerusalem,

with a part of his guard, entered the gallery. The eagerness and anxiety of the people were now excessive. They all pressed toward the Sepulchre, each person holding a bundle of tapers in his hand. The Chief Agent of the Greek Patriarch, and an Armenian Bishop, had entered the Sepulchre shortly before. All eyes were fixed on the gallery, watching for the Governor's signal. He made it, and the Fire appeared through one of the holes in the building that covers the Tomb!. A man lighted his taper at the hallowed flame; and then pushed into the thickest of the crowd, and endeavoured to fight his way through. The tumult and clamour were great; and the man was nearly crushed to death, by the eagerness of the people to light their tapers at his flame. In about twenty minutes, every one, both in the galleries and below, men, women, and children, had their candles lighted. Many of them put their lighted candles to their faces, imagining that the flame would not scorch them: I perceived, however, by their grimaces, that they speedily discovered their mistake. They did not permit these tapers to burn long; reserving them for occasions of need. The power which they attribute to those candles that have been touched with the fire from heaven, is almost unbounded: they suppose, for instance, that if, overtaken by a storm at sea, they throw one of these candles into the waves, the tempest will immediately subside. They are chiefly valued, however, in consequence of the superstitious notion, that, if they are burned at the funeral of the individual, they will most assuredly save his soul from future punishment. To obtain these candles, and to undergo a second baptism in the waters of the Jordan, are the chief objects of the visit of the Greek Pilgrims to Jerusalem.

What I have written will suffice to shew you what takes place annually round the Tomb of Christ. May we not hope that the exertions of the Bible Society in the diffusion of the Scriptures, which the Pilgrims will be enabled, in future, to purchase at the very gates of the Sepulchre, and carry home to their families and friends, will tend progressively to inspire a purer and more exalted spirit of devotion?

PILGRIMS AT JERUSALEM, AT THE PASSOVER OF 1820.

The average number of Greek Pilgrims is about 2000. This year they are only 1600. Of these Pilgrims, the majority are Native Greeks, who speak and read Romaïc. The next in number are the Greeks from Asia Minor, who speak and read the Turkish, but in the Romaïc Character. The third class consists of Russians; and the fourth and fifth of Wallachians and Bulgarians. Few, however, of these Pilgrims can read.

The Armenian Pilgrims amount this year to about 1300. The majority of them are from Anatolia, and speak nothing but Turkish. Very few of them can read.

I found, at the Armenian Convent, a Pilgrim from Calcutta. He speaks English with considerable fluency, and is a member of the Calcutta Bible Society. I found in his room some English Religious Tracts, printed at Serampore, which had been given him by Dr. Carey. He took twenty-three Armenian Testaments from me, to distribute in Jerusalem. He tells me, that an Archbishop, a Bishop, and a Priest, have lately gone from Echmiazin to Calcutta, to study there; in order that, on their return, after three years, they may be able to open an Academy in Echmiazin.

The average number of Copt Pilgrims is about 200. This year only 150 arrived. Their appearance is very wretched.

The Pilgrims that have visited Jerusalem, this year, may be thus summed up:—

Greeks - - - -	1600	
Armenians - - -	1300	
Copts - - - -	150	
Catholics - - -	50	chiefly from Damascus.
Abyssinians - - -	1	
Syrians - - - -	30	
Total - -	3131	

VISIT, WITH THE PILGRIMS, TO THE RIVER JORDAN.

I have been with the Pilgrims to the River Jordan. We left Jerusalem about seven in the morning, accompanied by Messrs. Grey and Hyde, two English Travellers.

A great portion of the Pilgrims had preceded us. The streets of Jerusalem were all life and bustle. To avoid the confusion, we left the city by the gate of Bethlehem; and, passing along the north side, fell in with the Train of Pilgrims at the Gate of St. Stephen. The scene was very lively. The path through which we passed, down Mount Moriah, across the Valley of Jehoshaphat, and up the side of Olivet, was lined with people, who came to witness the Procession. A Turkish Band of Music, leaving the Gate of St. Stephen, and accompanied with banners, proceeded with us as far as a tree on Olivet, under which the Governor of Jerusalem, with his Court, was seated. Guns were fired at intervals.

In about three quarters of an hour after we had started, we passed through Bethany, a little miserable village. Shortly after, we descended into a deep valley. The appearance of the Pilgrims, with the immense train of camels, horses, mules, &c. was here truly picturesque. The Pilgrims, Muleteers, and Guards, formed a body of about 2300 persons. The country, through which we passed, was barren and desolate beyond description.

At length, after having crossed a number of hills, we descended into the Plain of Jericho. In the midst of this Plain appears a large verdant tract, like an Oasis in the Desert; and here, embosomed in trees, stands the wretched mud-built village of Jericho. About half past twelve, we arrived on the edge of the Oasis, and encamped. A large extent of ground was covered with the tents. An able artist might have made a very interesting picture of the scene. He would have introduced the numerous and variously-coloured tents—the diversified costumes of the Pilgrims—the Turkish Horse-soldiers, with their elegant dress and long spears, galloping across the Plain—with camels and horses reposing. We spent the remainder of the day here. About half past

three the next morning, we all set out, by torch-light, for the Jordan. The appearance of the Pilgrims, moving in numerous detached parties, with their flambeaux, across the Plain, was singular and striking.

The sun rose, shortly before we arrived at the brink of the River. There, men, women, and children stripped, and plunged into the water. Many employed themselves, while in the River, in washing and thus sanctifying the linen which they destined for their grave-clothes.

The Jordan, at the spot where the Pilgrims bathed, is beautifully picturesque. Its breadth may be about twenty yards; and it is shaded, on both sides, by the thick foliage of closely-planted trees. The water appeared turbid, and was not deep.

Some Turkish Horsemen dashed through the River, and rode to and fro, in the Grove on the opposite side, to protect the Pilgrims from the guns of the Bedouins, many of whom were assembled to watch the Ceremony.

On retiring from the water, the Pilgrims employed themselves in cutting branches from the trees, to carry home with them, as memorials of the Jordan. They then mounted their beasts, and returned to their former station in the Plain.

Our party set off from the Jordan, with Prince Avaloff (a Georgian) and his suite, to the Dead Sea, where we arrived in about two hours and a half. We rambled about, for some time, on the borders of this Lake, which covers the ashes of Sodom and Gomorrah. I tasted the water, and found it excessively nauseous. Some of the party bathed.

On our return, we traversed the fertile part of the Plain—passed through the village of Jericho—and returned to our tents about noon. Most of the Pilgrims had already started for Jerusalem. After taking a slight refreshment, we returned to the City by the same way that we had come, and entered by the Gate of St. Stephen.

REMARKS ON JERUSALEM.

Jerusalem is a considerable place. The most beautiful building within its wall is the Mosque of Omar, which stands

on the site of Solomon's Temple. The Turks have a singular reverence for this Mosque; and will not permit a Christian even to set his foot in the large grassy area which surrounds it.

The walks which I most frequent are those that lead down the Valley of Jehoshaphat, by the fountains of Siloah; or those that run along the side of Olivet. From the side of Olivet you have a very commanding view of Jerusalem. The Mosque of Omar appears particularly fine from this situation. The greater part of the surrounding country is most desolate and dreary. Hills of white parched rock, dotted, here and there, with patches of cultivated land, everywhere meet and offend the eye.

In the north of Palestine are many beautiful and fertile spots; but not so in Judea. The breath of Jehovah's wrath seems, in a peculiar manner, to have blasted and withered the territory of the Daughter of Zion! What a change has been wrought in the land, once *flowing with milk and honey!*

Often, as I have contemplated Jerusalem, have the words of the Prophet escaped my lips—when I have felt the strains of Jeremiah to be beautifully pathetic and true, when recalled to mind on the spot that prompted his sacred "Lamentations!"—*How doth the City sit solitary, that was full of people! how is she become as a widow! She, that was great among the nations, and princess among the provinces, how is she become tributary!—How hath the Lord covered the Daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!*

BETHLEHEM.

I have spent a day or two in Bethlehem and its neighbourhood. Under the Latin Convent at Bethlehem, they shew three altars; said to mark the spot where Christ was born, where the manger stood, and where the Magi adored. These altars are splendidly adorned, and illuminated with many lamps.

The men of Bethlehem have peculiar privileges. They

alone, of all Christians subject to the Turks, are permitted to wear the White Turban, and to carry arms. They are fine men; and have an air of boldness and independence, not commonly met with in the Christians of these countries. Their government is a kind of Democracy; and their Chiefs are elected from among themselves. The Bethlehemites are perpetually at war with the Turks of Hebron.

From Aleppo, under date of June the 26th, Mr. Connor continues the account of his proceedings, after he left Jerusalem.

Mr. Connor's narrative and that of the late Reverend Christopher Burckhardt, who travelled over part of the same ground and died in the course of the journey, will illustrate each other. See pp. 72—80 of the Missionary Register for 1819.

SAIDE.

It was my intention to go direct from Jerusalem to Damascus, by way of Napolose and Tiberias; but the disturbed state of the country about Napolose, occasioned by the presence of the Pacha of Damascus, who was making his rounds to collect the tribute*, caused me reluctantly to alter my

* A few days before my departure from Jerusalem, the Pacha arrived there from Napolose; and, according to custom, pitched his tent outside the walls. A large body of troops accompanies him. One of his soldiers, a Christian Albanese, impelled by curiosity, had the imprudence to set his foot within the walls of the Mosque of the Temple. He was discovered—a tumult was raised—and the Pacha was informed of the soldier's crime. He immediately despatched one of his slaves, with orders to put the soldier to death, wherever he should find him. A few hours after, I saw the body of the poor fellow lying in the street, naked and mangled, and exposed to the insults of the Turks. His head was nearly severed from his body, and one of his hands had been cut through with a sabre.

plans, and thus to resign the hopes which I had indulged, of gleaning some further particulars respecting the Samaritans.

On the 19th of April I left Jerusalem, and proceeded to Rama; and from thence, across the luxuriant plain of Sharon, and by Cæsarea and the foot of Carmel, to Acre. After a few days repose in Acre, I rode forward, by way of Sour, to Saide, where I had a second conference with our friend, Mr. Bertrand. You may remember, that when in Saide, on my way to Jerusalem, I was so happy as to become acquainted with this Gentleman, who most willingly undertook to distribute the Scriptures, with the assistance of his friends, throughout the Diocese of Saide, Mount Lebanon, and in Damascus. I found, in this my second visit, that he had already been active, in opening a path for their circulation. He had corresponded with several of his friends on the subject, who promised to assist him as far as they were able. Among the rest, he had conferred with the Bishop of Saide, who resides in Lebanon. The Bishop assured him of his most hearty co-operation, but with this proviso—That the text should exactly agree with that authorised in Rome. On this subject I shall speak more fully toward the close of my Letter.

DER EL KAMR, THE CAPITAL OF THE DRUSES.

From Saide I proceeded to Der el Kamr, the Metropolis of the Druses, on Mount Lebanon. Mr. Bertrand had given me a Letter to his Brother, Physician to the Emir Bechir; and this Gentleman introduced me to the Prince. I sat some time with him, and conversed on various subjects: Mr. Bertrand acting as interpreter. The Prince made many inquiries about England; and respecting his friend Sir Sydney Smith, who formerly saved him from the vengeance of Djezzar, Pacha of Acre. Since that period, the Prince has always manifested an affectionate attachment to the English. He ordered an apartment to be prepared for me in the Palace at Der el Kamr.

The Prince rarely visits his metropolis. He resides at his Palace of Btedyn, about half an hour's ride from the town.

The occasion of his being at this time in Der el Kamr, was to receive the pelisse, which is annually sent to him from Constantinople, as a renewed Investiture of his Office of Emir.

STATE OF THE DRUSES.

The number of the Druses may be about 70,000. Of these, 20,000 men are capable of bearing arms.

The Druses are divided into two grand classes—that of the "Akkals," or *intelligent;* and that of the "Djahels," or *ignorant.*

The Akkals, in number about 10,000, form the Sacred Order; and are distinguishable by their white turbans, the emblem of purity. Every Thursday Evening, the Akkals assemble together in their Oratories, and perform their religious rites. What these rites are, no one but themselves knows: their ceremonies are enveloped in the profoundest mystery: during the performance of them, they place guards around the spot, to prevent the approach of the profane: their wives are permitted to be present: if any of the uninitiated dared to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The Chief of the Order resides in a village called El Mutna. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual, who wishes it, and whose conduct has not been stained with any flagrant vice, may, after passing through some initiatory ceremonies, enter the Order. At the funeral of an Akkal, the principal of the Priests who happen to be present, demands of the bye-standers their testimony of the conduct of the deceased during his life: if their testimony be favourable, he addresses the deceased with the words—"God be merciful to thee!" if otherwise, the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

The Djahels, who form by far the most numerous class, perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mahomedans. On these occasions, they enter the Mosques, and recite their prayers with the Turks. They consider both Jesus Christ and Mahomet as impostors; and cherish an equal dislike to Christians and Turks. They believe that the Deity was incarnated in the person of Hakem, Caliph of Egypt; and that he will shortly appear again. He is to come, they think, from China; and to meet, fight with, and utterly destroy, all his enemies, at a place called the "Black Stone."

The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world.

They believe in the transmigration of souls; and that, according to the character of the individual, in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence: if his conduct has been fair and honourable, his soul, at his death, will pass into and vivify the body of him who is destined to fill a respectable station in life: if, on the other hand, his conduct has been evil, his soul will enter the body of a horse, a mule, an ass, &c. Those who distinguish themselves by noble and meritorious actions, and shine by their virtues in their career through life, will, as the highest recompence of their merits, pass, after death, into the bodies of Chinese Druses.

I inquired of Mr. Bertrand, if it was true that the Druses worshipped a calf: he said that he had questioned many of them about it, and they all denied it: "Do you suppose," they asked, "that we would worship, as our God, the image of an animal, whose flesh we eat, and of whose skin we make our shoes?"

Schools are pretty frequent. The Akkals are generally the masters; and are paid by their pupils. They teach reading and writing. The book generally used as an exercise for the Children, is the Korân. In some villages, where the only Schools are those of the Christians, the Druses send their Children thither, where they are taught to read the Psalms of David.

I had been told that there was a great number of Christians among the Druses: this, however, I find is not the case. The Emir Bechir, with his family and some of the other Nobles of the nation, have received Baptism, have their Children baptized, have Chapels in their houses, and hear Mass every Sunday. The rest of the Natives are hostile to the Christians.

The Emir has retained his situation for upward of thirty years. He wears the Green Robe of a Sherif, or one of the descendants of Mahomet; and has the exterior of a Turk. He never enters a Mosque, but has a Chapel in his Palace at Btedyn, where Service is regularly performed by a Maronite Priest. In conformity with his Christian principles, he has only one wife, by whom he has several children living.

MOST PROMISING MEANS OF BENEFITING THE DRUSES.

I scarcely know what means would be the most eligible to accomplish our wish of meliorating the religious state of this people.

We must, I think, begin with their neighbours, the Maronites. The diffusion of the Bible throughout the Kesrouan (which, I trust, we shall be able to commence, ere long) may possibly excite some of the Druses to purchase the Book, on account of its cheapness, and the facility of procuring it; and the perusal of it, by God's blessing, may open their eyes to the errors of their Creed.

The improvement of the School System of the Maronites would be a most important preliminary step toward the enlightening of the Druses. The introduction of School Books calculated to expand the ideas and to imbue the mind with the elements of general knowledge, and of Religious Tracts interesting as well as instructive, would tend, by raising the standard of knowledge among the Maronites, to diffuse gradually a portion of its beneficial influence among the Druses, with whom they are in intimate communication. Great numbers of Maronites are indeed mingled with the Druses, and dwell in their villages.

We might thus, I think, reasonably expect that the light, kindled by our exertions in the Kesrouan, would spread and

brighten over the Mountains of the Druses, and gradually dissolve the prejudices that bind this singular people to their notions.

BEIROUT.

From Der el Kamr, I proceeded along the mountains, through a succession of beautiful and romantic scenes, to Beirout. Here I found eight Cases of the Scriptures, which Mr. Jowett had sent me from Alexandria: part of these I sent to Jerusalem, part to Saide, and part I forwarded to Latichea, to await my arrival there. During my stay of two days in Beirout, I sold several Arabic Bibles and Psalters. I drew up an Agreement with our Agent, Signor Laurella; who will do what he can for us in Beirout and its neighbourhood.

INTERVIEW WITH THE SYRIAN PATRIARCH (LATE ARCHBISHOP) GIARVE, AT DER EL SHARFI.

I then set out for the Convent of Patriarch (late Archbishop) Giarve. His Convent is universally called in the country, Der el Sharfi. After passing for some hours along a rugged, steep, and difficult path, among the mountains, we arrived, about three in the afternoon, at the foot of an eminence; on the side of which, and near to its wooded summit, stands the Convent of Santa Maria della Liberatrice. The situation of the Convent is noble and commanding, overlooking a large tract of mountain scenery, the town of Beirout, a long line of coast, and a wide sweep of the Mediterranean. The Convent itself is not yet completed. Its Chapel is small, and is hung round with a great number of little pictures of Saints and Scripture Scenes. It was pleasing to hear, in the evening, the sound of the various Convent Bells in the neighbouring mountains, which summoned the people to Vespers.

Here I left my mules and servant, and proceeded forward alone and on foot. The Patriarch received me in the kindest manner, and I remained with him till the following morning. I found him rather indisposed, in consequence of a recent fall from his horse.

The Patriarch greatly regrets the accident which retards the arrival of his Printing Press. It was so seriously injured in the voyage to Smyrna, that, it is probable, no one but its maker and inventor, Mr. Clymer, will be able to repair it. As soon as it arrives, he will commence the printing of the Carshun Scriptures, and will occasionally issue Tracts for the spiritual instruction of his flock, which is very numerous and widely scattered throughout Syria, Mesopotamia, and other quarters.

The Archbishop was elevated to the Patriarchal Seat about a month before my visit.

In reply to inquiries respecting the Maronites, by whom he is surrounded, the Patriarch told me that they would gladly receive the Arabic Scriptures, in an Edition that would stand the test of a rigid examination. They may amount to 80,000 souls. Reading is a very general attainment among them, and almost every Village has its School. In their Schools, as in those of the other Christians in Syria, nothing is taught but reading, writing, and the Catechism. The Psalter and some Theological Dissertations are the only books used in their Schools.

CONVENT OF MAR-HANNA SOUÈRE.

Finding that a prolonged stay in the Patriarch's Convent would, under present circumstances, be fruitless—himself being indisposed, his press not come, and his Convent undergoing repairs—I took my leave on the morning of the 4th of May, and proceeded to the Convent of Mar-Hanna Souère, where the Arabic Printing Press is. The Monks of this Convent, who are Greek Catholics, received me very kindly. I purchased several of their books, and then went to see their Printing Apparatus. They have only one Press; consequently the work proceeds but slowly. On the numerous Saints' Days of their Calendar, they do not work; so that the average number of Volumes which they may issue in the course of a year, may amount, they said, to about 180. Of these, the greater part are Psalters. Seven persons are employed at the Press. The books are bound in the Convent,

which contains 35 individuals: of these, 8 only are Monks; the remainder being Laics and Servants. All the profits resulting from the Printing Establishment go to the Patriarch of the Greek Catholics, who resides at Zouk; and he employs the money in the service of his flock.

DAMASCUS.

I proceeded from Mar-Hanna direct to Damascus; and, after having descended Lebanon, crossed the fine Valley of Bekaa, and traversed the dreary solitudes of Anti-Lebanon, arrived in that City about two in the afternoon of May the 8th.

I had brought a Letter from the Archbishop of Cyprus, for Seraphim, Patriarch of Antioch, who resides in Damascus. I sent this Letter to the Patriarch, with one of the Corfu Tracts, and called on him a day or two after. The Patriarch received me in the most friendly manner. The system and operations of the Bible Society delighted him. He will encourage and promote, to the utmost of his power, the sale and distribution of the Scriptures throughout the Patriarchate. As a proof of his earnestness in this Cause, the next day he ordered a number of Letters to be prepared and despatched to his Archbishops and Bishops, urging them to promote the objects of the Bible Society in their respective Stations. As soon as the Scriptures arrive in Damascus, the Patriarch will make it known to the people, by ordering it to be announced to them in the different Churches.

On my expressing a wish to have an Arabic Version of the Greek Tract on the Bible Society, which was printed in Corfu, the Patriarch said that he would procure it for me; and, before my departure from Damascus, he had sent the Tract to a friend in Beirout, fully competent to the task. This Translation will be sent to me to Constantinople, when I shall forward it to England for publication. The diffusion of this Tract in Arabic will smooth the way for our future operations in these parts.

The Patriarch will correspond with our Consul in Tripoli, Signor Catziflis, who is a Greek. He gave me a Letter to

him; and another to Abu Ibrahim, one of the Greek Secretaries of the Governor of Tripoli, recommending me and my cause to their attention.

The Greeks under the Patriarch of Antioch may amount to 20,000; and of these, about 4000 are in Damascus. The rest of the Christian Population of Damascus consists of Catholics, Latins, Maronites, Greeks, &c. 16,000, Armenians 150, Nestorians 70. This is a rough calculation. It is impossible to know the exact number.

Mr. Bertrand, of Saide, will appoint an Agent at Damascus, who will offer the Scriptures to all the Christians; except the Greeks, who will be supplied by their Patriarch. The Fathers of the Latin Convent, where I lodged, all Spaniards, expressed their joy at the prospect of soon receiving a supply of Arabic Scriptures for their flock. The Text, however, they say, must agree with that of the Propaganda Edition.

The Jews of Damascus may amount to 2500. The Jews throughout the Pachalics of Damascus and Acre possess more liberty than in most parts of Turkey. The Prime Ministers of the two Pachas are Jews and brothers, and by their power and influence, which are great, shield their Nation, to a considerable degree, from oppression and violence.

TRIPOLI.

After a stay of ten days in Damascus, I began to move toward Tripoli. The war in Balbeck obliged us to follow the great caravan road. After a dreary ride of five days along the edge of the Desert, we arrived at Homs, on the Orontes. Turning thence to the west, we arrived, in three days more, at Tripoli. I lodged with our aged Consul, Signor Catziflis. He will do his best for us, both in the town and its neighbourhood and among the shipping. Signor Catziflis is in correspondence with the Patriarch of the Maronites: and will thus be able to combine his efforts with those of Messrs. Laurella and Bertrand, in Beirout and Saide, to circulate the Scriptures in the Kesrouan.

ALEPPO.

In order to avoid a hot and fatiguing ride of four days along the shore, I hired a small vessel at Tripoli, which carried me up to Latichea in 32 hours. Here I finished my business with our Consul, Signor Elias, a Greek; and then set out for Aleppo, where I arrived in six days.

Immediately on my arrival, I engaged a man to offer the Scriptures, which I had brought with me, for sale in various parts of the city; and am happy to inform you, that he has sold a considerable number of Hebrew, Syriac, Greek, Turkish, and French Testaments. I had only two Hebrew Bibles (Simon's Edition), which were immediately sold; and if I had had a hundred of them, I could have parted with them easily. Several Jews called on me, to inquire if I had the Scriptures in Arabic, but in the Hebrew Character: they told me that such an Edition would have a great sale among the Jews in Syria: this is worthy the consideration of the Committee of the Bible Society. Numbers have inquired if I had the Scriptures in Carshun and Armenian.

I have made a visit to the Maronite Bishop here, and presented him with a Syriac Testament. The Book pleased him much, though he observed there was some trifling difference between it and the edition in general use. He told me, however, that as none but the Priests read the Syriac, the Scriptures in Arabic and Carshun would be most in request.

The Christian Population of Aleppo may be thus enumerated: — Greek Catholics 14,000, Maronites 2000, Syrian Catholics 5000, Nestorians 100, Armenian Catholics 8000, Armenian Schismatics (as they are called) 2000, Greeks under the Patriarch of Antioch 500.

Mr. Benjamin Barker, English Pro-Consul here, will receive the Books from our Depôts in Constantinople or Smyrna, and will cause them to be offered for sale in Aleppo, Antioch, and other places in the Pachalic; and also, by means of some merchants here, in various parts of Anatolia and Mesopotamia. He will also open a correspondence with

Mr. Rich, our Resident in Bagdad; and will send him some Bibles and Testaments on trial.

A few days ago I was introduced to Mr. Fornetty, our Consul in Scanderoon. This Town is in the Diocese of Tarsus, and the Bishop frequently spends some time there. Mr. Fornetty will do what he can for us in Scanderoon, Tarsus, Bylan, Adana, and throughout the whole Diocese. I gave him several copies of the Greek Bible Society Tract for distribution; and some copies of the Scriptures as an experiment. These he has sent to Antioch, and other places. Mr. Fornetty will correspond with Mr. Barker.

PROPAGANDA EDITION OF THE ARABIC BIBLE, EXCLUSIVELY ACCEPTABLE IN SYRIA.

The Bible Society is, I believe, preparing a new edition of the Arabic Scriptures. All that I have seen and heard during my Travels in Syria, has led me to the firm conviction, that no edition whatever of the Arabic Bible, which differs, in any respect, from the Text sanctioned in Rome, will be accepted in these countries. I have been assured by many who admire the Bible Society, that it will never attain its object in Syria, till it sends out a simple reprint of the Arabic of the Propaganda Edition.

I have conversed with many of the Catholic Ecclesiastics on the Bible Society and its labours of Christian Charity, and never have I heard one voice lifted up against it: all that they require is, that the Edition be conformable to the Authorised Text. This Text (I have several times made the inquiry) is UNIVERSALLY INTELLIGIBLE. All can understand it. Till we obtain this grand desideratum, the labours of the Agents of the Bible Society in Syria will irritate and rouse into active opposition many whom we would gladden with the Word of Eternal Life; and who would receive it from our hands with joy and thankfulness, were it to be presented to them in a form sanctioned by their Church.

These considerations will, I am sure, have weight with the Bible Society, and will cause them to adopt the speediest

measures for imparting the heavenly boon to Syria. The Arabic Psalter, lately issued by the Bible Society, has proved most acceptable here in Syria. It will have a rapid sale. It has been suggested to me, that it would be advisable to print an Arabic New Testament in a volume by itself.

The Edition of the Arabic Scriptures to which Mr. Connor alludes as under preparation by the British and Foreign Bible Society, is precisely that which he states as exclusively acceptable among the Christians of Syria. It is a reprint of the Propaganda Edition, on the correction of which Professor Macbride of Oxford and Professor Lee of Cambridge are bestowing unwearied attention. The New Testament is completed.

VISIT TO THE GRAVE OF BURCKHARDT.

I have received from the hands of the French Chancellor here, the effects of poor Burckhardt; and, among other things, a Case of Bibles and Testaments. These I shall leave in Aleppo: the private effects I shall send to Malta.

I have visited the grave of Burckhardt, with mingled feelings of sorrow and gratitude—sorrow, at the loss sustained by the Church of Christ by his death—gratitude, at the reflection that I have come out uninjured from that ordeal of fatigue and privations, to which he most probably fell a victim. *Bless the Lord, O my soul, and forget not all his benefits!* A large uninscribed stone marks the grave of our departed friend. Before I leave Aleppo, I shall cause some short memorial to be engraved thereon.

CHANNELS OPENED IN SYRIA FOR THE CIRCULATION OF THE SCRIPTURES.

From this sketch of my proceedings in Syria, you will have seen that the Channels are now opened for the introduction of the Scriptures into these parts, and for their general circu-

lation. By means of our friends in Jerusalem, Jaffa, Acre, Saide, Beirout, Damascus, Tripoli, Latichea, Scanderoon, and Aleppo, they will be offered for sale in every part of the country. So far well! The Channels, as I have said, are open; but I am afraid we shall be obliged to wait some time before the waters begin to flow.

I have prepared the minds of very many, for the operations of the Bible Society in these parts; and I think I may say with truth, that these operations will be hailed with gratitude.

In the course of the journey, I have scattered a great number of copies of the Arabic Exposition of the National System of Education. These may be left, at present, to work their effect on the minds of their readers. A future opportunity will, we may hope, be afforded for the establishment of Schools on the system.

The excessive heats now prevailing have caused me to renounce the plan which I had formed of proceeding across Asia Minor to Constantinople. It was only a fortnight ago, that upward of twenty persons perished from the heat, out of a Caravan between Aleppo and Cæsarea! A sufficient warning for me. I shall, therefore, set out in two or three days, on my return to Latichea, by way of Antioch and the Coast. From Latichea I shall proceed, by sea, to Smyrna or Constantinople.

THE END.

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